

The AMERICAN MISSIONARY

SEPTEMBER, 1911



MISSIONARY AND NATIVE HELPERS—CAPE PRINCE OF WALES, ALASKA

PUBLISHED BY

THE CONGREGATIONAL HOME MISSIONARY SOCIETY
THE AMERICAN MISSIONARY ASSOCIATION
THE CONGREGATIONAL CHURCH BUILDING SOCIETY
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THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

THE AMERICAN MISSIONARY

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TABLE OF CONTENTS

	Page		Page
EDITORIAL	311	THE TREASURY. By Willis E. Lougee, Treasurer	339
AMERICAN MISSIONARY ASSOCIATION		CARING FOR A SCATTERED FLOCK. By Rev. H. C. Stover.....	340
EDITORIAL	312	PRESENT DAY CONGREGATIONALISM IN CALIFORNIA. By Rev. Albert W. Palmer	342
THE SCHOOL YEAR FOR 1911-12.....	312	MISSIONS IN THE SUNDAY-SCHOOL..	343
A VISIT TO THE JOSEPH K. BRICK SCHOOL, ENFIELD, N. C. By Rev. Ferdinand Q. Blanchard.....	313	CONGREGATIONAL CHURCH BUILDING SOCIETY	
A GENEROUS GIVER.....	315	THE PARISH HOUSE IN BELLEVUE, WASHINGTON	344
OUR SOUTHERN FRIENDS AND THEIR MISTAKE	316	CONGREGATIONAL CHURCH AND SUNDAY-SCHOOL, MINOT, NO. DAK.	346
THE FUTURE OF THE NEGRO. By Edward Keener	317	THE NEW SOUTH. By Rev. E. Lyman Hood, Ph.D.	347
TYPICAL ILLUSTRATIONS	319	GENEROUS TO WHOM?.....	348
GIRLS' BOARDING SCHOOL IN CENTRAL AFRICA	321	CARE AND HONESTY IN CHURCH BUSINESS	349
THE LAST WORD FROM THE CAPE PRINCE OF WALES MISSION, ALASKA	323	CONGREGATIONAL EDUCATION SOCIETY	
THE FIRST UNIVERSAL RACE CONGRESS IN LONDON, ENGLAND.....	323	ANNUAL REPORT FROM NEW MEXICO. By Superintendent J. H. Heald, D.D.	350
NOTE AND COMMENT:		ANNUAL REPORT FROM UTAH. By Superintendent S. H. Goodwin.....	351
Africa in New York City.....	324	NORTHLAND COLLEGE, ASHLAND, WISCONSIN. By President M. J. Fenenga	353
The Open Door.....	325	CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY	
Missionary Experience in the Tennessee Mountains	325	SOME RESULTS OF THE WORK OF THE SUNDAY-SCHOOL SOCIETY ON THE PACIFIC COAST:	
Tillotson College, Texas.....	325	The Story of the Church at Salida.....	354
How to Raise Potatoes in a Dry Season	325	A Suburban Work.....	354
Education	325	C. C. S. S. S. S.	355
OBITUARY: George N. Ellis.....	326	CONGREGATIONAL BOARD OF MINISTERIAL RELIEF	
THE A. M. A. TREASURY. By H. W. Hubbard, Treasurer	327	IMPORTANT ANNOUNCEMENT	356
CONGREGATIONAL HOME MISSIONARY SOCIETY		GREATER THINGS FOR MINISTERIAL RELIEF	356
EDITORIAL	328	CLOTHING AND BOXES.....	358
CROP FAILURE AND HOME MISSIONS	329	A CHEERFUL GIVER.....	358
PACIFIC COAST IMPRESSIONS.....	330	WOMAN'S FEDERATION	
SHORT MESSAGES TO HOME MISSIONARIES. No. 25. By the General Secretary	333	TOPIC FOR OCTOBER, 1911.....	359
ATTRACTIVE COURSES IN MISSION STUDY	334	THE MODERN HIAWATHA.....	360
ENDEAVORERS IN COUNCIL	336	SIXTH ANNUAL MEETING.....	360
FROM THE DROUGHT-SMITTEN AREA	336	ACKNOWLEDGMENT OF RECEIPTS..	361
NOTES FROM THE FIELD:			
Paving an Overcoat for a Parsonage. Too Much Foreordination a Wrong Diagnosis	337		
A Missionary Journey Across the Blue Ridge	338		

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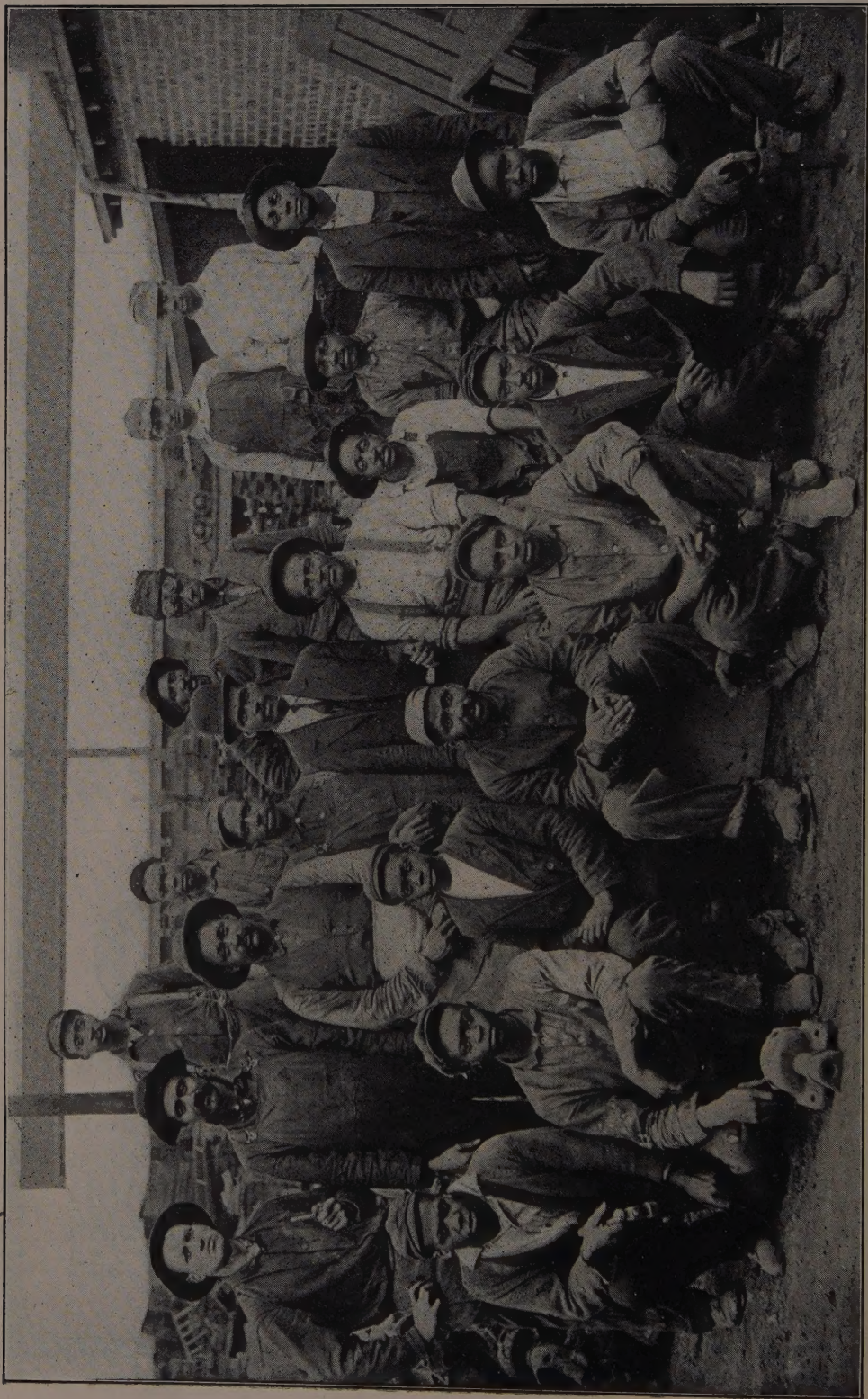


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at the Seashore*

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NOON SHOP CLASS CONDUCTED BY NEGRO CONGREGATIONAL CHURCH, KNOXVILLE, TENN.

THE AMERICAN MISSIONARY

VOL. LXV.
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SEPTEMBER, 1911

NEW SERIES
VOL. 3. NO. 6

TO ALL PASTORS AND CHURCH OFFICERS

WE think it is now time for a general round up, stock taking so to speak, of the Apportionment Plan. It has been decided to publish, about the middle of October, a general resumé of the whole situation.

In order that this may be successful, and that the churches may all know the entire situation, and in order that the National Council's Apportionment Commission, the State, Association and Church committees may all have the widest possible knowledge of the whole field, the pastors and church officers are asked to take notice of the following questions, and at once report, giving answers as they relate to its situation. Knowing your interest, we are sure of your help.

We want to hear from every church:

That *met* its 1910 apportionment in full. *They will inspire others.*

That by vote, adopted the 1911 apportionment as its goal, and are earnestly trying to meet it.

That has a missionary committee.

That by committee has canvassed every member of congregation for written subscription.

That has found the every-member canvass helpful, or the reverse, and why.

That uses the weekly offering envelope system.

That uses a single budget system for home expense and missions.

That supports its Sunday-school from the church treasury.

That uses written pledge and envelope system in Sunday-school.

That has made advance in giving since adopting the apportionment plan.

That has decreased in gifts under the plan, and why.

That finds the every-member canvass helpful or the reverse.

That thinks the apportionment plan wrong, or thinks it right.

That thinks it can be improved and how.

That can suggest a better plan.

Please answer in considerable detail, as *we* want to know all about it.

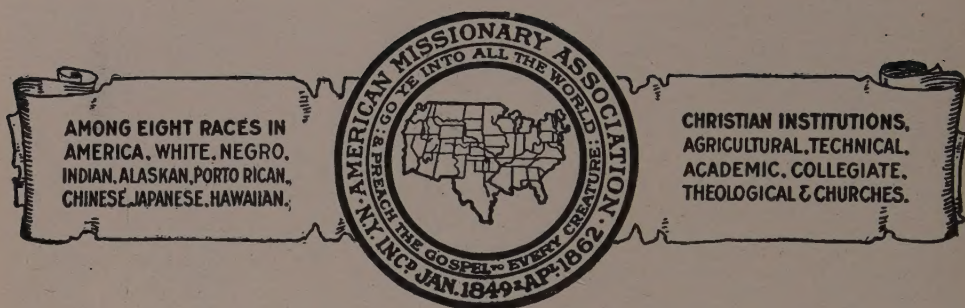
Now we shall require the hearty co-operation of every church, big and little, and every pastor to make this the great help it should be to our whole common cause.

All communications must be in by October 1st, 1911. This matter of benevolence is our one big denominational task. Are you interested in the Master's Kingdom? Then this is your cause, and here you can help all other churches by giving the facts as to your church.

Tell us the truth for or against the present plan without reserve, and recommend helpful changes and details as may occur to you; it is the Master's cause. We must all help and thereby get the best results for every Congregational church and pastor in the United States.

Please send all communications to me.

S. T. JOHNSON, Chairman,
National Apportionment Commission,
10 South 4th St., Minneapolis, Minn.



OFFICE, 287 FOURTH AVENUE, NEW YORK.

Honorary Secretary and Editor, A. F. Beard, D.D.; Corresponding Secretaries, Charles J. Ryder, D.D.; H. Paul Douglass, D.D.; Treasurer, Henry W. Hubbard; Secretary of Woman's Work, Miss D. E. Emerson; District Secretaries, Rev. George H. Gutterson, Congregational House, Boston, Mass.; Lucius O. Baird, D.D., 19 So. La Salle St., Chicago, Ill.; Rev. George W. Hinman, 21 Brenham Pl., San Francisco, Cal.; Field Representative, Mrs. Ida Vose Woodbury, Congregational House, Boston, Mass.

The Sixty-Fifth Annual Meeting of the American Missionary Association will be held in Chicago, October 17-19th next. Rev. Dr. Charles R. Brown, Dean of the Yale University Divinity School, will preach the sermon.

The new First Congregational Church will welcome the Association. Delegates from the churches, Life Members and Contributors make up our organization, and we hope to see many of these at Chicago.



Secretary Ryder is in Hawaii. He will be with us, however, before September has left us. He will bring with him interesting tidings from the missions with which the readers of the *MISSIONARY* are acquainted. *The Friend* of July, published at Honolulu, has good news from the Japanese Christians there; of their fidelity, consecration and service. Their benevolences for their faith and its extension are remarkable. Dr. and Mrs. Baker at Kona are doing a great work in their labor of love. Our Japanese missions are far-reaching.

The Japanese Christians, like those in California, and like the Chinese there, have no half-hearted faith. In their self-denying benevolences for the support of the gospel and for evangelization they are great examples.



THE SCHOOL YEAR FOR 1911-12

WE send our greetings to the teachers throughout our great system of schools extending from Virginia to Texas and thence to the broad Pacific.

Many are returning to the places which for years have had the blessing of their instruction and Christian

influence. Some are taking up the service for the first time. We share with them the privilege of building up true and strong Christian character in needy people, and in witnessing to the divine revealing and sacrificial work of Him who is the Light and Life of the world,

The "School work" and the "Church work", as we designate these modes of Christian service, are one and not two, but the school is at the base of all church work that is permanent. While a religious feeling that is real and a kind of devotion, not far removed from superstition, are often found in the hearts of ignorant people, the intellectual element of religion which consists in the love of truth and in a life of truth can scarcely come into existence until generations have undergone the intellectual education of the schools. There certainly is no assurance of strength or progress without this. Our Lord asks for a love and service "with all our mind" as with all our heart.

The peoples to whom we carry the enlightenment of the Truth and the Life are not in circumstances favorable to permanent and secure

Christian life, without the instruction and training of their minds; and there is no short cut to this attainment. Farming will not do it. Carpentry will not do it. Philanthropy will not do it. These have their place, but there is no substitute for intellectual education and line upon line of Christian training. There can be no genuine civilization, not to say intelligent Christianity, for undisciplined minds. Hence when we come to "Church work" we meet the fact that a ministry without intellectual education which cannot raise the Christian intelligence of the people can exert but little permanent influence for good. It is more likely to be an influence positively bad.

Our prayer is that God's blessing may rest upon the devoted teachers, and upon the faithful ministers and pastors in the year on which we have entered.



A VISIT TO THE JOSEPH K. BRICK SCHOOL ENFIELD, N. C.

Rev. Ferdinand Q. Blanchard, East Orange, N. J.

WITHIN a little over one hundred miles from Richmond, Va., on the Atlantic Coast Line, is the town of Enfield, North Carolina. The traveler, rushing southwards for the luxuries of a Florida winter, might not be greatly interested in the view of the town from the windows of his Pullman. On one side of the track is the plain wooden station, a drinking trough and a small, unpretentious hotel. On the other side, across the street which parallels the steel rails is a row of wooden and brick buildings, erected evidently for use and economy rather than for architectural display. A knitting factory and several new and

commodious houses might catch his eye and then the town is left behind amid the fields of cotton and peanuts. Even though a well-informed companion should remark that Enfield was the largest peanut market in the world in 1910, the traveler might still feel there was nothing to claim special interest or justify a visit. But therein he would err. Let him arrange to stop here a day, and inquiry will elicit the information that in three short miles south of the village is the Joseph K. Brick Normal and Industrial Institute. A pleasant drive through farmlands and woods will bring him to the far-spreading, generous acres of the old plantation where

the school is located. About a shady green campus are grouped eight buildings, three dormitories, a domestic science hall and commons, a recitation hall, a chapel, a laundry building and a shop where the trades are taught. Just apart from the rest is the principal's house; back of this the dairy, and beyond this a tool house separated by the barnyard from a large roomy barn suggestive of a goodly number of horses, cows and mules, and abundant space for their food supplies.

How comes this all? Years ago a noble Christian woman, considering how she might wisely use the plantation which had unexpectedly come into her possession, determined to lay the foundations of a school for the Negroes. According to her plan the farm should at once help to support the enterprise and train the pupils. Taking counsel of the wisdom of Secretary Beard and Treasurer Hubbard, of the American Missionary Association, she gave sufficient money in addition to the gift of land in order to make a beginning, expecting and planning to do little more. But on the occasion of one of the earliest anniversaries, upon a visit to the school, the expression of interest and gratitude by a whole countryside which greeted her, changed her purposes, enlarging them to the measure of the opportunity. Thenceforth her benefactions, under the same advice as had guided the beginnings, continued until her death and have made possible the present splendid institution. No woman ever erected a nobler memorial to a husband's memory than the one Mrs. Julia E. Brick has established at Enfield. To the school there come each year about two hundred and fifty students. Those who complete the course are ready for our A. M. A., colleges or for teaching. Every graduate, by the way, of the normal department is readily employed in the public schools. But besides the usual curriculum of every grammar and secondary school.

the course at Brick School provides instruction under trained and competent teachers for the girls in dress-making, domestic science and laundry work. The boys have required courses with excellent instruction in carpentry, iron working and agriculture.

Beyond what the generous gifts of Mrs. Brick have contributed to the success of the school, one is inclined to name first, the ability and sacrificial efforts of the principal. Mr. Inborden, a graduate of Fisk University, happily combines the outlook of a classical student with the practical ingenuity and skill of a mechanical engineer. Step by step he has led the school forward, meeting its difficulties with prayer and efficient work, and winning the universal admiration and love of the students. More than this, he has the entire confidence of the region and is respected in the white homes as in the black; and this fact, that all the neighbors of the school through three counties honor its work, is another potent factor in its success. The whole section of the state that knows of it rejoices in the influence of the school. Then finally the A. M. A., through the trained advice of its executive officers, has co-operated in the results reached, and by annual contributions makes it possible to meet the ever increasing demands imposed by success.

Suppose that we make our visit on the morning of "Commencement Day." As we stroll about the grounds waiting for the exercises to begin, we shall notice a steady procession of wagons and carriages bringing in the colored farmers and their wives and children. A large number more come by the local train which stops at one corner of the farm. Finally, by ten o'clock, the chapel is crowded with several hundred people. The graduates, as in Northern schools, "speak their pieces." You will certainly be impressed by the excellence of these addresses. They will surpass what you have been accustomed to hear on such occasions. The young people

are somewhat older than the usual graduate of white high schools and academies. This fact is reflected in a greater maturity of thought. Furthermore, every step of their education has been won by constant sacrifice on their part and the part of their families. They must needs know to what end they persevere. Thus they come to commencement with a serious purpose and probably with clearly shaped ideas. Their training has been for service. They feel this and declare it emphatically.

But now after the addresses let us mingle with the crowd. Perhaps you have thought the school is ministering to so many students simply. You will discover it is the beacon light and the well of inspiration for a region. Here is a farmer, owner of eighty acres fully paid for, and yielding profitable crops. He will tell you how the principal of the school encouraged him to start. Here is another, illiterate but earnest and successful. He sends his children to the school and dreams of college for his boy. And

here again are many more who were inspired by the school to handle their farms properly, who have been taught and guided by its methods and are encouraged to improve daily by the influence of its "Farmers' Day," and other occasions which prove effective adaptations of what we know as "University Extension Courses."

And all this means, in brief, that the life of hundreds is being uplifted and maintained at a higher level. The words of one middle-aged colored man illustrate the point: "We were used down here to missionaries and preachers, but we never knew anything like this school before. This gets right among the people and shows them how to live."

Less famous than Hampton and Tuskegee justly are, the Joseph Keasby Brick School is doing an even larger work to-day in proportion to the investment of money involved. In the solution of America's greatest problem its part will be limited only by the funds which can be devoted to its upbuilding.



A GENEROUS GIVER

FIFTEEN, it may be twenty years ago, a colored woman took charge of the laundry of Fisk University. It will be readily understood that a position of this kind calls for an exceptional executive ability, and no end of tact and good judgment added to the requisite fidelity. With a dozen subordinates to direct and some hundreds of young people to care for, there is a call for both wisdom and skill. Always an example herself of neatness in dress and appearance, she gave her directions to her assistants with a cheerful and encouraging voice. Her own special part was almost invariably to the accompaniment of song. Music was her special delight and the music teachers of the University were held in special admiration. An active Christian, a loyal friend to the white teachers and

to the University, for the sake of her race the need of a building devoted to musical purposes weighed upon her mind until one day she announced her resolve. "I will begin to raise the amount necessary for a conservatory. I will give one thousand dollars if the Lord will spare me to earn it." After this her first month's salary of \$25 was entirely deposited with the treasurer of the University toward the building and credited to her on the pages of THE AMERICAN MISSIONARY. So it has gone on month by month until *eight hundred dollars of the thousand* have been paid in. Her good husband, a day laborer, is in full sympathy with her in this spirit of consecration and devotion. There remains only one more year of working and paying to complete the whole amount. More than this a widowed

mother and orphaned nephews and nieces meanwhile have not been forgotten or neglected. This woman of great heart and this man who adds his "amen" to every payment of her assumed monthly obligations are in humble life and station, but they belong to the nobility.

It will take several thousands to

compass the end of which this splendid self-denial is the beginning and the promise of final assurance, and many doubtless in the time to come will make generous contributions, but though "many that are rich" may "cast in much" it will remain that *"she of her want did cast in all that she had, even all her living."*

Difficulties are absolutely nothing to the man who knows that he is on the mission on which God has sent him. They are only opportunities for him to show His power; problems to manifest His skill in their solution; thunder-clouds on which to paint the fresco of His unrealized tenderness.—F. B. Meyer.

OUR SOUTHERN FRIENDS AND THEIR MISTAKE

WE acknowledge the reception of a pamphlet by the Rev. William Hayne Leavell, D. D., of Mississippi, containing a plea for the Annulment of the Fifteenth Amendment. It is the more interesting as coming from a cultivated and able Southern gentleman who formerly filled an important pulpit in Massachusetts, and who won the regard of all who knew him by his fine qualities and his broad sympathies for his fellow men, which sympathies later environment appears to have somewhat abridged.

We make some quotations from his plea because it comes from an educated Christian minister and is representative and typical of a state of mind in the South. We quote—"In one way and another, we have been able to a considerable degree, to evade the provisions of that Amendment, and to circumvent their unhampered and destructive operation, but in order to do this we have been forced and continue to be forced to make use of means whose moral quality is not easily defended; but so long as is essential we will continue to use such means at whatever cost. But there is no blinking of the fact that this cost does cost us much both in religion and morals."

He adds, "The subordination of the

Negro in political affairs is the aim of all the Annulments of the Constitutions of our various Southern states." To effect this "there are open to the South only three possible ways: expatriation, annihilation or subordination." The first is impossible. As to the second, "every human and Christian man stands appalled in the presence of such a terrible remedy," and "the only remaining method is that of subordination. *The repealing of the Fifteenth Amendment is a necessity if the South is to maintain white supremacy by moral method.*" (Italics ours.) In other words, it is far better to be moral, but we will disfranchise the Negro by means that are not moral if we cannot otherwise prevent his voting. Dr. Leavell represents a common Southern belief that public opinion in the North would largely sustain his contention for Negro disfranchisement, and that by a vigorous and sufficiently persistent agitation throughout the South the Fifteenth Amendment can be repealed, and the Negro as a possible voter, no matter how well educated or worthy, may be forever eliminated.

This proposition has the merit of frank statement both as to the morality of existing disfranchisement laws, and of the desirable return to honesty.

But we assure our Southern friends

that the Annulment of the Fifteenth Amendment cannot be relied upon to relieve the consciences of those who would prefer moral methods and "ways that will not tend to undermine moral quality and methods that could be exposed to the scrutiny of the whole world." The pamphlet informs us that the South will continue to use whatever means are essential, at whatever cost, to maintain white supremacy, but they misinterpret the North who think that there is any appreciable sentiment which would favor, in any event, the repeal of the Fifteenth Amendment. Dr. Leavell says, agitation, agitation, agitation, and the result will be that the Negro will be forever disfranchised. To this vain hope we quote from Ray Stannard Baker, who represents the sentiment of the North, even more truly and entirely than Dr. Leavell does that of the South.

"As for the agitation for the repeal of the Fifteenth Amendment to the Federal Constitution, which gives the right of suffrage to the colored man, it must be met by every lover of justice and democracy with a face of adamant. If there were only one Negro in the country capable of citizenship, the way for him must, at least, be kept open. No doubt full suffrage was given to the mass of Negroes before they were prepared for it, while yet they were slaves in everything but bodily shackles, and the result during the reconstruction period was disastrous. But the principle of a free franchise—fortunately, as I believe, for this country—has been forever established. If the white man is not willing to meet the Negro fairly in any contest whatsoever, then he is not the superior but the inferior of the Negro."



THE FUTURE OF THE NEGRO

By Edward Keener, Member of the Freshman Class, Piedmont College, Georgia

This is particularly interesting from the fact that the writer is a Southern white young man who wrote it as a college essay, without thought of its further use. It speaks well for Piedmont mental discipline and for its endeavor for fairness towards another race than that of the Piedmont students.

THE question of the future of the Negro is a serious one.

There is both a bright and a dark side to it. When Lincoln issued his emancipation proclamation the Negro was set free, ignorant and penniless. He entered the world with nothing but himself and his brute force, and has attained over almost insuperable difficulties the stage which he has reached, whatever that stage is. The dark side of the question is his relation to the white man. The Negro and the white man are far different in their make-up, and this difference has often caused friction between the two races in their association with each other.

The situation as it stands is very unfortunate. The two races, which must always live together, but yet are

forbidden to mix, will always be delicately related to each other. This is the punishment which has arisen from the institution of slavery on America's free soil. It would be impossible now to separate the two races, so we must reconcile ourselves to the situation and make the best solution possible.

The Negroes of the United States have attained wonderful success along all lines since the time of slavery. They have founded schools and churches, established libraries, gained wealth and influence, and are just as patriotic as the white man despite the ill-treatment they receive sometimes at the white man's hands. During the Spanish-American war there was great need of nurses among the fever districts of Cuba. The Twenty-fourth

Infantry was made up wholly of Negroes. One of the physicians of the hospital at Siboney stood up before this regiment and explained the extreme danger of nursing in the fever hospital, but called for volunteers from the regiment to take up this work. The Twenty-fourth Infantry stepped forward as one man and volunteered. Many who were chosen died and many others were made almost invalids. Where would we go to find a more cheerful spirit of patriotism? I am sure we could not find it in the white men.

In almost every enterprise which the white man has undertaken, the Negro has also taken an important part. But still the white race as a whole is prejudiced against him, while there are some who vociferously defend him. In the South there are extremists who hate the very ground the Negro walks on and desire to see him made indeed simply a hewer of wood and drawer of water. In the North there are extremists who give out sensational reports concerning the treatment of the Negro and desire to see him on an equal social basis with the white man. There are fanatics on both sides.

It is true that at times some Negroes have committed horrible crimes against the white race which has aroused race pride and made the white man's blood boil with indignation. But, on the other hand, crimes have been committed against the Negro race by the white man, though probably with less opposition. This fact is demonstrated by the large number of mulatto Negroes we see in every part of our country. The situation is not, then, altogether the fault of the Negro. Prominent white men will leave their wives and children in care of a Negro man, and often they ride about under the same laprobe. Then, in the face of all this he is ready to condemn the Negro and blame him with every wrong that is done. We can see at once that the position of the Negro is a difficult one. Very often by an in-

ignant mob of white men he is taken up and hanged or burned at the stake for some petty offence, and illegally, without any process of law.

The disposition of the two races is such as forever to forbid social equality between them. This was never intended by those who freed the Negro; any attempt to bring it about would stir up hatred and cause such friction between the two races that another civil war might be inevitable.

Many suggestions have been offered and many attempts have been made to solve the problem as to what the future of the Negro shall be. But none of these have been very satisfactory. Some of the Southern States have passed laws intended to disfranchise the Negro, and they have been reasonably successful in doing so. But are these laws quite just? Is it right to say that ten million citizens shall have no voice at all in the Government? It is undoubtedly necessary to keep down friction between the races and some think that this is the best method. Thus we have the present situation of the Negro and the attempted solution of his future relation to the white man. But still the problem remains unsolved. What will we do with it? The future of the Negro will be one of progress along all lines. He will increase in wealth and influence. Then we must find some way of adjusting his relations to his white brother.

I believe the first step has already been taken in the Southern Disfranchisement Laws. But this step needs considerable modification and extension. The qualifications of a voter should be uniform throughout the United States, and should consist of three provisions:

1. Every voter shall be a citizen of the locality in which he votes.
2. He shall own three hundred and fifty dollars' worth of property, or,
3. He shall be able to read and write correctly in the English language.

Any man possessing the first and

either the second or third of these qualifications, may be permitted to vote.

If these are your own convictions, then it is your business to bring them into action. It may be necessary for you to concede somewhat to the other man's opinion and he to yours, for few men see the same

thing in exactly the same light. Then when this is accomplished, let us put down lynching and let the law take its course in the punishment of the Negro as well as in the punishment of the white man; and when we hear the cry, "Watchman, what of the night?" we can then answer, "All is well."

Go not so far out of your path for a truer life; keep strictly onward in that path alone which your genius points out; do the things which lie nearest to you, but which are difficult to do; live a purer, a more thoughtful and laborious life, more true to your friends and neighbors, more noble and magnanimous.

—Henry D. Thoreau.

TYPICAL ILLUSTRATIONS

A FEW years ago two officers of the American Missionary Association on a tour of school inspection in the South, visited the State Normal Industrial College in Greensboro, N. C. The President of this institution received them with a cordial welcome, saying he had been "educated in one of the Association schools" and remembered his instructors with great regard. Passing to the next room we found the teacher there "a product of the A. M. A. schools." At the head of the mechanical department the able director of it said he also had received his preparatory education in one of the A. M. A. schools. Thus three, the head of the college, and two of the departments were passing on the work of the Association to others—a single instance among hundreds who have gone out and are constantly going out of the A. M. A. schools with acquired power and new ambitions to upbuild their people.

It does not seem many years distant since the one who is writing this reminiscence was on the platform at a Commencement of Fisk University in Nashville, Tenn., with President Cravath in the chair. Among others an earnest young man who had struggled up from humble conditions and

on through many years in the classical course, came to deliver his graduation address. It was clear and earnest. A few years later found him registered in the post-graduate course of the University of Pennsylvania, one of his major studies being Greek. Next as a Ph.D. he is an instructor at Howard University in Washington, D. C., and later a full professor, and then a Dean held in high esteem for character, scholarship and all that makes a strong and fine manhood. *This also is typical*, and many, many others are—through the A. M. A. schools and like agencies—in the front rank of educators for their own race and its future. We give an abstract of Professor Moore's address as a sample of its quality.

SOUND EDUCATION.

"All our statesmen from Washington down have believed in the efficacy of sound education for the whole people. The great Webster emphasized this belief in his Plymouth oration in 1822. He said: 'On the diffusion of knowledge rests the safety and perpetuity of our free institutions. I fear no evil from a foreign foe. Our danger, if it come at all, will come from quite another source. Make the people intelligent and they will be vigilant. Give them the means of detecting the wrong and they will apply the remedy.' One fact pregnant with great good for future generations

is the broadening conception of education which we have to-day. It is no longer regarded as an artificial accretion gotten in response to some outside stimulus, but rather as a development within taking hold of the entire man. It is to this sort of education that the states and private individuals are giving of their means. Our lawmakers are coming to see that the most expensive institution which may be fostered in any part of our country is ignorance. Ignorance is a cure for nothing. It is a remedy for no evils. It solves no problems. It helps nobody. The state then must provide the largest opportunity for the best education of all its citizens if it would be instrumental in making men producers and not merely consumers, and thus increasing the potential agencies of civilization. The surest means of elevation to a people is education. Without it, religion is mere fanaticism, or at best, mysticism. Money is but a fool's tool, which is in deed and truth the root of all evil. Without education power is an instrument that is a savor of death unto death. This belief is so general that one-fifth of the whole population of America is in attendance upon our schools and colleges, but the state must provide opportunity and stimulus for the other four-fifths so as to raise the general level of intelligence of the common man and thus prepare him for a larger practical efficiency.

THREE DISTINCT TRENDS.

"There are three distinct trends in education to-day. First, that tends to provide the maximum of education for everybody and thus to enable the ordinary man to put thought into his work and lift it above common drudgery. Second, the tremendous emphasis upon scientific and practical studies and the cultivation of the whole man. I mean by this the changes which have come into our curriculum in the last few years. We used to talk about the three R's as making up our educational program. The pendulum has swung so far now with a larger interpretation of life that we talk about the three H's, meaning head culture, hand culture and heart culture, or the cultivation of the whole man with a many-sided interest. The mind must have the best training. Life's grip upon the world's great problems and the ability to solve them will ever depend upon clear thinking, and the power to reach sound conclusions through analysis and comparisons. But this is not all of modern education. Technical education and the cultivation of the physical man is finding its place in all schemes of education. Technical training is no longer a fad or a luxury, but a necessity. If properly conceived and carried out as it

is being done, at this great college, it will argue much for the nation as regards industry, sobriety, purity, and insure to the race better health and less criminality. But again, the third H must not be lost sight of in our education, and that is heart culture. No education is complete without a careful plan for the building of character. In our grossly material and superficial age it will require all the energies of each righteous soul to keep himself true to the standards of his better self. No race or nation can long endure without sound virtue, which is lived and expressed in all the activities, both commercial and social, of the people.

"I urge you, young men, to cultivate the simple virtues of life, namely: love of truth, honesty, fidelity, chastity and respect for women. No curriculum yet devised can supplant this old-fashioned curriculum, and in no way can men or races become great and permanently successful except by assimilating these fundamental virtues.

DON'T DESPISE YOURSELF.

"In conclusion let me give you a few pointed didactic injunctions. First, don't despise yourself or your race when you think of your superior advantages here. You may be disturbed by others, but I will have you remember that no race can long be despised which is not despicable in its own eyes. Second, don't whine. The world soon gets tired of the man with a grouch. Pessimism has no place in a helpful life. Third, shun time-serving demagogues and take no part in the howlings of ignorant and conceited mobs. A mob is always conscious of power, but unconscious of responsibility. Bitterness and railings against state and nation will help nobody. A manly protest against injustice should always be made, but despair leaves no energy for bettering conditions or availing one's self of present good fortune. Fourth, be honest with yourself. There is a species of intellectual dishonesty that persuades one that he is right when he knows he is wrong. Remember that you may fool men for a time, but sooner or later your true character will be revealed. Fifth, don't cease to grow. Remember that by hard work and honest endeavor you may achieve. You belong to a race which makes the world marvel by its wonderful progress in the last half century. No race in the same length of time, through its own activities, has shown itself able to live so well in the midst of such an aggressive civilization, and none of the darker races of the earth have for so long a time been able to look the white man in the eye and live. In the short space of a half century this race has produced its teachers, preachers, doctors,

lawyers, business men and mechanics in large number, and it has every reason to thank God and take courage. Sixth, don't lose faith in God and the final outcome of His government of the world. Fill your-

self with the best thoughts from the best books, especially the Bible. Determine to externalize all your powers for the good of mankind. Work hard, trust God and be not afraid.

"To dare in a society such as ours, to disregard conventions that merely hamper life; to have done with useless and harmful luxury; to refuse to dedicate one's life to the accumulation of material things; to avoid all display dictated by selfish vanity; to cherish friendship rather than society, beauty and not adornment, reality and never appearance; to hold wealth as an obligation and all opportunity as duty; to seek only what is truly worth while, and to seek that always with one's might—that not only redeems one's life, but contributes a moral leaven that helps, beyond our hopes to lift the heavy and inert mass of society."—Edward Howard Griggs.

GIRLS' BOARDING SCHOOL IN CENTRAL AFRICA

Two of our A. M. A. missionary teachers, Miss Nellie Arnott and Miss Sadie Stimpson, were some years since appointed from our A. M. A. schools by the A. B. C. F. M. to Central Africa, upon the funds which the A. M. A. holds in trust for this purpose and which go through the A. B. C. F. M. We occasionally hear from these teachers, as old friends. The following from Miss Arnott will interest our readers. Our former teachers are repeating some of the earliest experiences of the A. M. A., in the primitiveness of their Boarding School for Girls, though they are nearer to primeval conditions. We send our salutations to these devoted young women.

SOME of you have known of my desire to open a Girl's Boarding School. It is one of the needs that impressed me when I first came to Africa, and has grown upon me every year as being very necessary. Older girls have been gathered into compounds, and given special attention; but they have lived largely as their mothers do. What I desire is to gather in girls of about ten years of age or younger, and teach them to be more cleanly in their living and cooking.

In November, with the approval of my fellow missionaries, a beginning was made with six girls. They have a house with two half windows and two doors. In this they eat and sleep and spend their evenings. Nasiku, Atuvika's widow, sleeps with them and has prayers with them mornings. Their beds consist of a reed mat put on the floor, on top of which they spread the regular native sleeping mat and a cloth. Two girls sleep together and are covered with a blanket. They remove all their clothing and wear a white cloth for sleeping. The native

usually wears his cloth day and night until worn out. Once a week they carry all of their sleeping cloths and any dirty dresses to the stream and wash them. There are a couple of tables in the room and to these they sit down and eat every morning and evening. Some enamel plates, cups and spoons, left over from a load sent out a few years ago, have been put in use. I wish now we had more. Most of them had been given as Christmas and wedding presents. At noon they lunch on an ear of roasted corn, a few peanuts or a piece of squash. In the same yard near the sleeping house is a smaller house used for kitchen. In this is a half window, a table made of boxes, and I'm learning patience in trying to teach them to keep all pots, baskets and dishes off the floor.

The native woman has everything on the floor around her fire. She sits down by the fire to prepare the evening meal and does not need to move until the next morning, for everything is in reach. When the mush and relish are ready she fills a basket with the mush and a clay dish with the

relish, and a child carries it to her husband at the onjango. Then the children gather around her and they eat what is left. When finished there is no table to unspeak or dishes to wash. They are pushed aside for the dogs to lick and are not washed until used again. She will sit over the fire and snuff until sleepy, then clear a place to spread her mat and go to sleep. This is just a glimpse of the raw native woman.

The girls in my school are being taught to wash their dishes and pots after each meal and put things in order. How fast they will learn remains to be seen. Inborn habits cannot be changed in a few years, so it seems best to begin with young girls and to keep them until married. It is hoped that then a few changes will appear in their own homes.

Dr. Hollenbeck had a field or large garden enclosed. This the girls are cultivating. The goats jumped walls in some places and ate off their first planting, and have continued destroying corn and beans now and then. Another year we hope to have all who own animals live across the stream, so we will not be troubled in this way.

At present there are nine girls and I hope to gather in a few more. The present houses will not accommodate more than fifteen. The hope is as soon as the money can be raised to build a house to accommodate fifty or sixty girls. Some has already been given for this purpose, which I hope will increase until we have about one thousand dollars. That will build such a house as is needed, as well as provide a separate building for kitchen, dining-room and store-house. Some may think a thousand dollars a large sum, but we are looking to the future. In the past our African houses have been built for five hundred or a little over, but they require re-thatching every few years, which is a great expense as well as hinders greatly in the work while it is being done. There are other improvements which might be made in building that

were not possible a few years ago. These adobe walls need to be plastered with mud often and cause constant repairing around doors and windows, as they cannot be built in them strongly. We are hoping for a tile or tin roof and possibly burnt brick walls. The first expense would be greater but we would have a good building that would not constantly be under repair. Of course, we cannot expect such young girls to support themselves, but it is expected when the work is established and some of the girls are older that they will be able to raise most of their food supply. At present, *I estimate that food, clothing and other expenses will average about ten dollars a year for each girl.* Thus far, through the goodness of friends all expenses have been met, and it gives encouragement to press forward and to make the most of the present accommodations until there can be provided a building and compound as is desirable.

It is expected that parents and relatives will bring presents of food and cloth and so help in the work. The people here are interested and many have spoken to me about taking their daughters. Some have helped this year in giving food.

Miss Stimpson expects to continue having the older girls in her compound as in the past, and looks forward to receiving some new ones from the villages in the near future.

I believe the earlier we can separate the children from their own homes, villages and heathen influences, the better and stronger Christian men and women we will have. The girls can be taught to cook some things better and differently, also to cultivate a larger variety of food stuffs. At present, they cultivate a few things aside from corn, beans and mandioc. They can be taught to wash, iron, make baskets, pots and to sew, aside from the regular school work.

This work presents large opportunities and I trust it will prove to be the answer to my prayers and be the means of developing and enriching the lives of African women.

THE LAST WORD FROM THE CAPE PRINCE OF WALES MISSION, ALASKA

DR. THOMPSON, our missionary, in his Annual Report, characterizes the conditions at the Wales Mission as follows:

"Snow begins to fall here in September. During the year the drifts formed by the high winds are something remarkable. At present, June 30, the drifts over which we pass to the village are at least 30 feet deep and were 50 feet in winter. The ice in the harbor does not break up before July 1. Last season the mail boat which passes here every ten days could not put off a boat to reach the shore with the mail once a month so that we got only three mails in four months.

"The church membership is in a very flourishing condition. Almost two-thirds of the adult population are communicants and are very regular in their attendance at public worship, as well as at both prayer meetings, the time being fully occupied at the prayer meetings with testimonials and prayers.

"We have had much sickness in the village during the past winter. There is one trait of this people common to all Asiatics; an almost entire lack of public spirit. This village has never been cleaned up in the spring, and there is no place so filthy as an Eskimo village. Last season, though the captain of the cutter gave them orders and I talked of the danger of disease,

very little was done. This winter I got the United States Marshal when here to tell them they must give two days each on road work, and with the backing of the Revenue cutter and the Marshal's office we may accomplish something in this direction.

"I find much difficulty here in the medical treatment of the Eskimos. They are unwilling to follow a course of treatment for any length of time. They think that medicine has something in the nature of a charm and one dose ought to have the desired effect. To ask them to continue it is an evidence of its worthlessness. During the last eleven months I have given medical attendance in 357 cases. There is much tuberculosis and typhoid fever. One of their main failings in cases of sickness is a lack of nursing among them. They seem to have no conception of proper care and nursing of the sick or of proper food for the sick.

"We have now something over 100 days' work subscribed towards the erection of a new church, and should we receive the lumber this season we shall try and get it finished before cold weather.

"Our interpreter is a young man of good education, well versed in the Scriptures and an earnest Christian. He is a fluent speaker both in English and Eskimo. I am getting for myself a fair working knowledge of the Eskimo tongue."



THE FIRST UNIVERSAL RACE CONGRESS IN LONDON, ENGLAND

“WHAT more fitting center,” writes Dr. Du Bois, “than London for the coming together of the first world conference of the races and peoples of the world? Its action and its conclusions will be received with interest.”

We read that Dr. Du Bois has been invited as the guest of honor at various entertainments to meet some of the most distinguished people of England. At the Lyceum Club dinner Dr. Du Bois described conditions in America, the denial of civil rights, the

insults and humiliation the colored man and woman must face:

"Why is this? It is not because the American white people are unusually devilish—they are on the whole about the same kind of people that you are and you, under similar circumstances in India and Africa, have shown similar tendencies. Consequently the Americans interpret the public opinion of Europe as justifying them to make what I may call the three refusals:

"1. The refusal to treat civilized black men as civilized.

"2. The refusal to allow particular black men to become civilized.

"3. The refusal to assume the possibility of civilizing most black men.

"These refusals involve great and threatening social cost.

"Among the whites they give rise to insulting manners toward the lowly; they prevent the contact of the cultured and the undeveloped; they lead to an absurd lack of logic, as, for instance, accusing of bad manners those against whom every effort is made to give them no chance to see good manners, and above all crying for purity of race after the whites have been responsible for two or three million mulattoes. Further than this the three refusals lead to injustice in the courts and a terrible paradox in religion, for while professing a religion of humility and equality the Christian Church in America has for the most part refused fellowship with black men.

"Among Negroes these three refusals

lead to a loss of self-respect or immoderate self-assertion; they hinder the natural differentiation into classes according to culture and efficiency, and they force thinking Negroes either into subservient hypocrisy or paralyzing bitterness.

"How far now is America's interpretations of Europe's attitude toward the darker world justified? It must be confessed with sorrow that modern European civilization has fallen victim to the temptation of all former civilizations—the temptation of despising men; of assuming that no other peoples are worth consideration and respect but those who share their own culture. The tendency is to assume an inevitable aristocracy of races, with whites at the top and blacks at the bottom. No sooner is this assumption boldly stated, however, than we remember that the same assumption was made less than a century ago concerning classes in the same nation, and that to-day European culture is largely sustained by descendants of social classes whom the eighteenth century pronounced incapable of uplift.

"Moreover, science to-day places no meets and bounds to the development of races given the favorable environment, and there is no scientific proof that an individual of any race may not reach the highest. For this reason is it not the wisest and best course to refuse to tread the paths of exclusion and human despicery and to see that the gates of opportunity are absolutely closed in the faces of no race or people?"



NOTE AND COMMENT



Africa in New York City

It is thought that the largest colony of colored people in the world, in similar limits, is to be found in New York in the small territory bounded by Eighth Avenue and Fifth Avenue on the west and east and 132d and 137th Streets on the south and north. In that space there are more than 20,000 persons of African descent.

The National League for the Protection of Colored Women, now directed by Mrs. W. H. Baldwin, Jr., has just completed a census of the district. There are nineteen churches, representing eight denominations. From approximate information given there is a church membership of about one-third and an attendance of little more than half of the population. The number of colored churches in the section are: Eight Baptist, one Methodist Episcopal, one African Methodist Episcopal, one Presby-

terian, one Moravian, one Episcopal, two United Christian, one Cosmopolitan Spiritualist, two Apostolic missions and one Seventh Day Adventist.

There are three public schools, two of which teach trades and industries, and each has some facilities for recreation. There is an average attendance of 5,270—colored attendance, 1,514.

"Worthy of note in two blocks are industrial conditions observed in which Negroes are engaged. Investigations show that there are ten grocers, ten restaurants, one oyster house, one laundry, two schools, nine hair dressers, eleven barbers, four undertakers, ten real estate offices, one bakery, nine employment agencies, one pharmacist, six ice, coal and wood dealers, two confectioners, four expressmen, one chiropodist and six tailors."

There are also forty-four saloons and "clubs," eight run by colored men, and

seven "street gangs" of boys, formed apparently for defense against aggression on the part of the white youth of the neighborhood.—*The Crisis*.

The Open Door

President Charles W. Eliot of Harvard University, in an address in Trinity Church, Boston, in 1896, in the interest of Atlanta University, said:

"How, then, are the teachers, the preachers, the physicians for the colored race of the South to be provided, unless the South has institutions of the higher education, serving the Negro, fitting him for these higher positions? We know very well that the Negro, as he rises in the social scale, will live in better houses and follow better trades, and, in general be industrially and financially elevated.

"But there is another essential thing, namely, that the teachers, preachers, physicians, lawyers, engineers and superior mechanics, the leaders of industry, throughout the Negro communities of the South, should be trained in superior institutions. If any expect that the Negro teachers of the South can be adequately educated in primary schools or grammar schools or industrial schools, pure and simple, I can only say in reply that that is more than we can do in the North with the white race. The only way to have good primary schools and grammar schools in Massachusetts is to have high and normal schools and colleges, in which the higher teachers are trained. It must be so throughout the South: the Negro race needs absolutely these higher facilities of education."

Missionary Experience in the Tennessee Mountains

Robbins, the first on my list of appointments, is a brick manufacturing town, and a large majority of its population are very ungodly men and women. This is in Scott County which is noted for its lawlessness. There are some good people here, but not enough to enforce the law. The officers of the law have been very remiss in the enforcement of the prohibition law of this state but since Mr. Hooper's inauguration as Governor of Tennessee, there is a very perceptible improvement along the line of law enforcement. Robbins is one of the points on the Q. and C. R. R., where they won't allow a Negro to pass through the town. I saw them catch a Negro one day. I guess there were twenty or thirty men and boys in the crowd. But for the good ladies I suppose the poor Negro would have been mobbed. They came to his rescue and the Negro was let pass unbound. At Glenmary, four miles from Robbins, four Negro firemen on the Q. and C. R. R. were shot to death. I give you incidents like this so you may know

the true conditions here, as also the good men North, who make it possible by their liberal contributions for the people in these mountains to hear the glad tidings of salvation. The need is very great. The people are calling for intelligent ministers in several communities where they have no regular services. We lack more good men. May some wealthy Christian be impressed with the great need of this mountain work, so that the A. M. A. can put more men in the field!

Tillotson College Texas

The commencement week at Tillotson College, which ended with the graduation program, was one of special interest and fittingly closed a very successful year.

Among the glad features of this year's work is the success of the college in raising funds for a new and much needed industrial building. Classes have vied with classes in friendly competition. One class has raised over \$100 and three others over \$50 each. The alumni are earnestly assisting, kind friends in the city have given substantial aid. One church in far-off Corpus Christi has pledged \$75. A kind friend in San Antonio has sent \$50. In an earnest and enthusiastic endeavor to secure the condition gift by a citizen of Austin of \$3,000 toward an industrial building, the school has raised nearly \$1,200 since about the 1st of March.

Plans for the new building are being procured, and it is expected that the work will soon begin. The college is grateful for the kindness of many friends, for the successes in its work and the bright promise for the days to come.

How to Raise Potatoes in a Dry Season

Principal Wiley of Fessenden Academy, Florida, in addition to the manual training schools, directs a large school farm. To the students who deprecated the prolonged drought and who in consequence asked what would be the best to plant, he advised: "You might try in this dry season onions and Irish potatoes, planting a row of the one and the other so that the scent of the onions may get in the eyes of the Irish potatoes and cause moisture enough to grow the crop."

Education

There are people in the United States who say: "We have tried education as a solution for the race problem and failed, therefore," etc.

We cannot too often insist that this is not true. We have never tried the experiment. We have begun the experiment—we have tried it here and there, but the United States has not to-day, and never

has had, a complete rational system of elementary education for its myriads of black and white children, and this fact is perhaps the greatest arraignment of American democracy.

Educational facilities are not good throughout the North, while in the South they are, on the whole, wretched.

The Birmingham Age-Herald said editorially in 1910: "About one-third of the children of school age in this State go to school, and two-thirds do not. . . . This puts Alabama on the Russian basis. . . . It is safe to say that one-half of the 700,000 children of to-day are not sent to school and are, therefore, growing up without a public school education. It is also safe to say that the school accommodations of this State are not ample enough to care for one-half of the State's children." Why in the face of such facts will people insist that education has failed?

Let us try education and try it on a national scale. Let us have federal aid to common school training, even if it delays our battleships and puts the annual army manœuvres out of business. A statement made a few years ago by the superintendent of education in the Southern States set forth these facts:

"Comparative statistics of undoubted authority show that of all sections of the United States the public schools of the South have the poorest houses and equipment, the most poorly paid teachers, the shortest school terms, and the most inadequate supervision. The average salary of teachers for the country at large is \$49 per month for men and \$40 for women, while the average salary for teachers in the Southern States is \$35.63 for men and \$30.47 for women. The average length of the public school term for the country at large is 145 days. The average length of the public school term for the North Atlantic States is 177.3 days; the average length of the public school term for the Southern States, including Tennessee, Mississippi, North Carolina, South Carolina, Louisiana, Arkansas, Georgia, Texas, Virginia and Florida is 99 days.

"For every woman and child of its population the country at large is spending \$2.99 for the education of its children. The South is spending barely 98 cents. The country at large is spending \$20.29 for every pupil enrolled in its public schools. The Southern States are spending only \$6.95. The country at large is spending for every child of school age in the United States an average of \$10.57; the Southern States are spending for every child of school age within their borders \$4.05. . . . Twenty-four per cent. of the white population of the United States dwell in the Southern States that composed the Con-

federacy, while 64 per cent. of all the white illiterates over 10 years of age are found in these States."—*The Crisis*.

Not long ago a missionary was to preach upon Africa in a wealthy white church of the South. It was announced that he would make an appeal for money to carry the gospel of Christ to the ignorant, unenlightened heathen of the Dark Continent. The missionary was a well-known personage, and the church was well attended on the morning announced for him to preach. A few minutes before the service was to commence a young colored girl, quietly dressed and of pleasant manner, mounted the church steps. She was met in the vestibule by a polite but determined usher, who told her that she had come to the wrong church. "The colored church is further downtown," he said.

"I am an African," the young girl replied, "and I came to hear the preacher tell about my own country. I felt it would be pleasant to hear of home."

The usher was nonplussed. Leaving the young girl to stand and wait, he consulted with the important trustees whom he could gather around him; and when the good missionary stood up to tell of the need in Africa of teaching the gospel of Christ—the gospel to which the church he stood in was dedicated—away off in a corner of the gallery, where few white people could see her, and where no white person might sit next her, was one little African "sister in Christ."

Friend—The examination you undergo for the position of teacher is very severe, is it not?

Scribble—Yes, indeed.

"What are the branches?"

"Well, to-day we were examined in psychology, integral calculus, mathematical astronomy, polemic divinity, metaphysical analysis and Greek versification."

"Indeed! What position are you competing for?"

"Instructor of the infant class."

OBITUARY

George N. Ellis

Died, May 29, at Berea, Ky., George Norton Ellis, professor of Latin and dean of the Berea College Faculty.

For five years as principal of the Preparatory Department and secretary and treasurer of Talladega College; for twenty years as instructor in Latin, principal of the Preparatory Department and field secretary of Olivet College; for five years as president of Tabor College; and for three years as professor of Latin, dean and regent of Berea College, he gave his life to the cause of Christian education. "And when he had served his generation, he fell asleep."

THE A. M. A. TREASURY

By H. W. Hubbard, Treasurer

American Missionary Association

	Apportionment	Collected on Apportionment
4th Quarter, Sept. 30	\$250,000	
10 Months to July 31	\$208,400 Short	\$116,000 \$92,400
3rd Quarter, June 30	\$187,500	
2nd Quarter, Mch. 31	\$125,000	
1st Quarter, Dec. 31	\$62,500	

BASE

collecting the apportionments of \$250,000.00 for the work of the AMERICAN MISSIONARY ASSOCIATION.

We print below a comparative statement of receipts for July and for the ten months ending July 31st.

The donations for July were \$9,378.86, an increase of \$275.77 from churches and a decrease of \$686.70 from individual gifts.

The donations for the ten months were \$158,192.06—an increase of \$9,551.54 from churches and \$9,113.46 from individual gifts. Of these donations about \$116,000.00 were for apportionment or budget and about \$42,200.00 for specials.

The apportionment for the ten months of the year was \$208,400.00. The amount received was \$116,000.00. This was \$92,400.00 less than the apportionment for the ten months.

The Apportionment Plan is at work. The Association is relying on the churches to contribute the apportionment and to enable it to avoid a debt on its fiscal year ending September 30th.

The accompanying diagram shows the progress the churches are making in

RECEIPTS FOR JULY.

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1909-10...	\$6,124.75	\$322.10	\$1,633.16	.....	\$141.13	\$8,221.14	\$1,568.65	\$9,789.79	\$8,713.19	\$18,502.98
1910-11...	6,508.07	488.81	1,385.13	.....	114.90	8,496.91	881.95	9,378.86	6,156.67	15,535.53
Increase.	383.32	166.71	.....	.....	.....	275.77	.....	.....	.....	.....
Decrease.	.....	.....	248.03	.....	26.23	.....	686.70	410.93	2,556.52	2,967.45

RECEIPTS TEN MONTHS, ENDING JULY 31st.

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1909-10...	\$72,379.01	\$8,040.76	\$23,944.16	\$316.49	\$1,843.39	\$106,523.81	\$33,003.25	\$139,527.06	\$73,827.19	\$213,354.25
1910-11...	82,624.40	7,968.72	23,653.86	257.50	1,570.87	116,075.35	42,116.71	158,192.06	72,877.79	231,069.85
Increase.	10,245.39	.....	.....	.....	.....	9,551.54	9,113.46	18,665.00	.....	17,715.60
Decrease.	.....	72.04	290.30	58.99	272.52	.....	.....	.....	949.40	.....

FORM OF BEQUEST.

"I GIVE AND BEQUEATH the sum of ——— dollars to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write H. W. Hubbard, Treasurer.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York.

Hubert C. Herring, D.D., General Secretary; Rev. Herman F. Swartz, Associate Secretary; Willis E. Lougee, Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

Rev. C. S. Osgood, who for eighteen months past has been pastor in our far away outpost, Nome, Alaska, has been obliged to return to Seattle. He has rendered invaluable service through a very trying period of the city's life. The shrinkage of mining interests and other causes have greatly reduced the population and made the task in every way a hard one. Nevertheless, there are still people there to be taken care of in Christ's name, and we must find someone to fill Mr. Osgood's place.



Some time since a small fund was left to the Society, the income of which was to be used to provide books for home missionaries. It appears to us that the most effective way to use the money is to secure traveling libraries, and we have accordingly arranged to start such in circulation in several states. The fund is not large enough to cover the whole field, but we hope as time goes on to put it within the power of every one of our missionaries to have the reading of a dozen or more standard books of current interest, each year, at a cost of a dollar or two.



A very notable conference was held at Silver Bay, N. Y., July 22-30, in the interest of the Men and Religion Forward Movement. Three hundred men from 87 cities and 38 states gathered to consider the tremendous task which has been blocked out by the leaders of the Movement. The five great themes which are to be covered, viz., Evangelism, Missions, Social Service, Bible Study, and Work for Boys, were presented and discussed in their relation to the campaign, and, in addition, the thousand and one suggestions of method which necessarily arise were canvassed. No one present will soon lose the impression of those richly freighted days. Perhaps the most prominent of these impressions was that of the essential unity of all the departments of Christian service. Evangelism and social service and missions are not separate units but parts of the single task of winning the world to Christ and His law of life.

We are confident that the Men and Religion Movement will mark the beginning of a new and long-continued era of effort for the salvation of men and boys and their enlistment in active service for the Kingdom of God.

Before the next issue of this magazine appears, the date on which the Movement asks all the churches to review their relation to it (Rally Day, September 24) will have passed. We hope that not a single Congregational church will fail to observe the day. Full information can be obtained by addressing the headquarters of the Movement, 124 East 28th St., New York.

The next Missionary Exposition is to be the "ORIENT IN PROVIDENCE," Sept. 21 to Oct. 7. Our Immigration Exhibit will be a special feature. Last year 6,800 aliens left America for their native lands—China, Japan, Corea and Burmah. What if America, through Home Missions, had evangelized them! How vastly they would help in the Christianization of the Orient!



Extended notice has been given in our denominational and other papers, of the death in Brooklyn on July 3 of Mrs. Lucy Whipple Allen, who was 95 years of age at the time of her death, and was one of a little band who 67 years before joined in calling Richard S. Storrs to the pastorate of the newly organized Church of the Pilgrims. Of especial interest to our missionary organizations is the fact that in the same year she was elected corresponding secretary of the missionary society of that church and continued in office until the day of her death. It may safely be said that this record is almost, if not quite, unparalleled in the history of our churches. Doubtless many who read these lines will recall Mrs. Allen's name and will remember her in some of the gracious and helpful relations with which her life was filled.

CROP FAILURE AND HOME MISSIONS

Washington, Aug. 9.—A tremendous decline in the condition of crops, general throughout the country and traceable to drought and intense heat, occurred in the last month, as indicated by official figures and estimates made to-day in the monthly crop report of the Department of Agriculture. The report is the worst as to general crop conditions that the department has issued for any month since 1901.

The area most seriously affected extends from New York and Pennsylvania to the Rocky Mountains, embracing all the great corn, wheat and hay producing states.

THE above extract from the crop reports issued by the United States Government, is full of grave significance for the Home Missionary Society. Last year great areas were visited by the drought, and this year the same regions, with others included, are to suffer still heavier loss. This means that our young and weak churches will have a hard struggle. Their members will, in some cases, be obliged to abandon their homes; their giving ability will be reduced, and their courage will be tested. An indication of the effects already produced may be seen in the fact that for the year ending April 1, 1911, forty-three churches hitherto self-supporting were obliged to ask for aid, as against twenty-eight for the

previous year. Since April 1 this process has been going on at an accelerated pace. The coming Fall and Winter will lay heavy burdens upon us. Unless next year's crop is a bountiful one, there will be great suffering. We earnestly urge upon our stronger churches in the West that they come to the aid of their state home missionary societies in a fuller and more self-sacrificing way, and we ask our constituency in all parts of the nation to help bear the added load which is laid upon the National Society. There is every reason to expect that there will be need of from \$25,000 to \$50,000 of extra home missionary gifts to meet the demands occasioned by the widespread droughts of 1910 and 1911.

PACIFIC COAST IMPRESSIONS

[EDITOR'S NOTE.—A number of those going from the East to attend the annual meeting made addresses at various points on the Pacific Coast. Some of their impressions are recorded below. This second installment is of very great interest.]

VI

Rev. Charles Harbutt, Superintendent
of Missionary Society of Maine

AS one of the company from east of the Rockies it is an especial pleasure to bear witness to the large hearted friendship of our hosts upon the Pacific Coast and the splendid work which they are doing. No one can come into touch

the boast was there. There was whereof to both boast and brag.

One liked the spirit of the young pastor of the flock, worshipping in a chapel which could have cost only a few hundred dollars, who invited the writer to pay another visit ten years from now and worship with them in a new \$40,000 sanctuary. That is the spirit and opportunity of Western Congregationalism. It is to the front—has occupied strategic points; has put



MEN OF SYLVAN, WASH., SAWING WOOD FOR CONGREGATIONAL CHURCH

with Congregationalism on "The Coast" and not realize that its interests are in the keeping of men who have the vision and also the ability with which to meet it.

The youth, virility, hopefulness, confidence and buoyancy of the West was manifest on every hand, in the churches and out of them. It was boast, brag and boost, and it was easy to forgive the boast and brag because

up or is now building some of the most serviceable church edifices in the country, and has more of them planned.

The question would arise occasionally whether there was always the *team work* between the larger and smaller churches which would assure the success of the work as a *whole*. But then the same question could be asked in the East.

A hundred and twenty-five miles to the next Congregational minister is a far cry. It was a privilege to call on two men of whom this was true. It was a pleasant surprise to find in one of these a former home missionary pastor in Maine, his wife a Maine woman. It is a splendid isolation truly. Not all the sacrifice, hardness, privation, and loss is to be found in foreign missionary service.

It was a pleasure to meet many of the great army of men and women who have gone from New England and have helped to build our great Western Empire. We have reason to be proud of them. They have carried with them the New England conscience and it has played no mean part in the life of the newer states.

It was not possible to escape the impression that the West is as provincial as the East. The "nation-wide consciousness" we talk about is far from being a general asset either in the church, the business world or politics, east or west. There is still room in the United States for millions more of people. The sandy deserts of Arizona and New Mexico were crossed and also the vast prairies of the great Northwest. For a time the latter are in the limelight and are luring many American farmers to Alberta and Saskatchewan. But Arizona and New Mexico will surely have their day. The sagebrush will vanish and the sandy waste be made to "blossom as the rose." All it needs is water and that is coming. It looked good to see a twenty-acre apple orchard being won out of the desert by the aid of an eight-inch stream of water brought from thirty feet under the surface. And there are tens of thousands of acres in these territories and upon "The Coast" waiting for settlers and every acre will be made to produce. There is going to be plenty of work for home missionaries for many years to come.

One came home feeling glad and proud to be an American citizen, living in a day of such great advancement in all things which go to make up what

we call Christian Civilization. And not the least satisfaction came from belonging to the Congregational wing of the body politic and being permitted to have even a little part in the good work which it is doing in the development of the country and the Kingdom of God. The strongest impression of all, perhaps, is that it is up to the Congregational church to back the Home Missionary Society and its able Executive in this hour of opportunity as it has never done before.

VII

Rev. A. H. Armstrong, Secretary of Missouri Congregational Conference.

I have been to see what Miss Slattery calls "the big, beautiful, boastful West." In the Far West the Middle West is still back East, two thousand miles away. It is a strange experience for a man born in the Mississippi Valley to find a part of his own land where he is called an Easterner.

I have seen our Western frontiers. We are bounded on the southwest by Mexico, whose dusky people spill over into the desert to modify our manners and our morals. We are bounded on the northwest by Canada. Seven hundred thousand American pioneers have gone across the border, lured by the land lust, to live under an English King. We are bounded on the west by the Orient. In the streets of the Coast cities are almond-eyed women in pink silk pajamas from beyond the setting sun. Window cards in store fronts announce base ball games on the athletic fields between local nines and rah-rah boys from the Japanese universities. We are bounded all around the circle by antiquity. The Spanish missions and monuments date back to the 1700's. The giant trees were old when the first crusade started. The New Mexican Pueblos possessed 20th century brotherhood, practiced irrigation, and perpetuated woman's rights milleniums before there were suffragettes. Their snake dances are

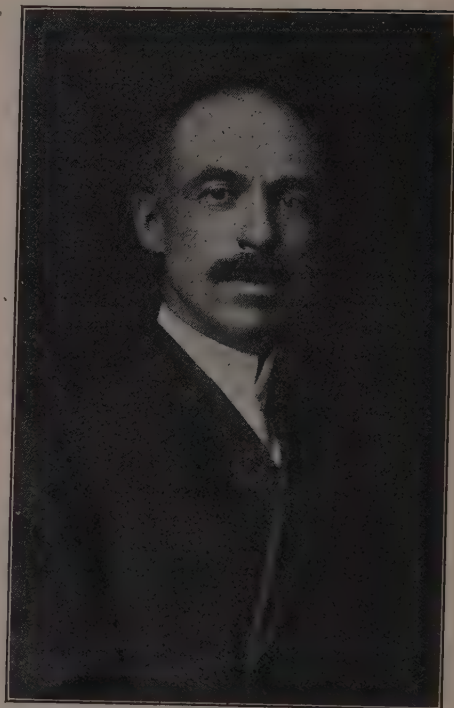
ritualistic prayers for rain, according to a tribal religion whose gods they worshipped before Abraham journeyed from Ur.

Congregationalism is vigorous upon the Coast. Our churches are strategically planted. Every great city has a central church, comparing favorably with the best in the ecclesiastical life in the region, often surpassing it. There are eighteen churches in California, Oregon and Washington, with memberships of 500 or over, aggregating 13,660 members, whose benevolent gifts amount to \$177,334 a year. Church architecture is good, and church equipment adequate and up-to-date. The latest addition to large structures is the \$85,000 church just building in Pomona, Cal.

Congregationalism in Los Angeles has had to adjust itself to meet the tripling of the city in a decade. In San Francisco we were the first to recover from the stunning blow delivered by the earthquake. Our leaders are among the most fearless in the terrific battle against vice and municipal corruption still being waged, and by no means yet won. Congregational Portland showed its strength in the complete arrangements for the Pacific Coast Congress. Seattle exhibits the astonishing total of 25 Congregational churches, approximately one for each thousand of the city's population.

The dominant note in the West is achievement, and moral conquests begin to keep pace with physical ones. San Francisco broke a ring of grafters, and imprisoned its leader. Los Angeles proclaims herself a city without a slum. Los Angeles and Seattle have each "recalled" a crooked mayor.

Our ministerial leadership is up to the Congregational standard in scholarship, pulpit power, eloquence, executive management, and statesmanlike enterprise. A Coast pastor started out after his \$600 apportionment and inspired a single gift of \$1,000. The first church rising in the ashes of destroyed San Francisco



PRESIDENT BLAISDELL, OF POMONA COLLEGE, CLAREMONT, CALIFORNIA

was a Congregational Church. President Blaisdell has just received \$135,000 for Pomona endowment. California and Washington have assumed state independence. One of our mission pastors on the Mexican border looked out of his study window and saw the wounded being laid down in rows. He descended the stairs, equipped a hospital, hired nurses, wired the bills to the Washington Red Cross Society and they were honored.

A journey to the Far West brings one face to face with the immensity of the Home Missionary problem. We have a vast territory to occupy. The ecclesiastical isolation is appalling. The state of California is a thousand miles long. It is 500 miles from Los Angeles to San Francisco and another thousand to Seattle—as far as from New York to Chicago and then to Kansas City.

The most novel sight on the whole

journey was that of forty little Chinese boys and girls, in their day school in the basement of our Chinese Mission in San Francisco. To hear them sing, "Jesus loves me, this I know,"

in Chinese, and "America" in English is an experience indeed. Mr. and Mrs. Chin Toy, the leaders in this Mission, are an attractive, interesting couple of evident worth and culture.

SHORT MESSAGES TO HOME MISSIONARIES

By the General Secretary

No. 25

August 1, 1911.

DEAR BRETHREN:

In my last letter I began to speak of the advance steps which as home missionaries we ought to take. This month I am writing you of what appears to me far and away the most important of those steps. It is the concerted, prayerful and eager endeavor to bring a larger number of people into the church on confession of faith. This is one of the points where we are pretty lame. As I study over the reports of our aided churches, I am compelled to realize how many of them are accomplishing little or nothing in winning disciples. I can easily discern some of the reasons for this. Frequently the churches are pastorless for considerable periods. More often, the pastorates are short. Occasionally a church quarrel grieves away the Spirit of God. Here and there the ever-shifting nature of our population reduces a church's constituency. Sometimes the forces of sin in the community are so strong that the church is narrowly circumscribed. But I am persuaded that the major reason lies quite outside these considerations. It is found in a mood or attitude of mind very common among our ministers and with which I can fully sympathize, since unfortunately it has always been one of my temptations. It is the mood which shrinks from definite and aggressive personal effort to bring men to decision for Christ. We believe in the Gospel. We would like to have others accept it. We rejoice when they do so. But we lack both power and in-

clination to bring to bear upon other wills the believing and purposeful pressure of our own wills. In effect we say "Here is the message and the invitation; accept or ignore it, at your pleasure." Natural as this attitude may be, it is at the opposite pole from that of the New Testament and of those who have been conspicuously successful in winning others to Christ. Theirs is the attitude of solicitude, of conscious responsibility, and of definite purpose. I have not the remotest doubt that ours should be the same. We need not join that unhappy class of men who bring people into the church as members are added to a club, but we ought to belong to the class who plan with perfect definiteness and prayerful determination to lead as many as possible, by all proper ways possible, to confess Christ and enter into the covenant with his people.

I cannot feel that there is much point to the contrast occasionally drawn between a "teaching pastorate" and an "evangelistic pastorate." I know of no teaching demanded from the Christian pulpit which interferes with real evangelism, nor do I believe in an evangelism which limits or weakens a pastor's teaching power. The simple fact is that the making of disciples is a task set for us all and we need to go about it with entire directness, frankness, and indomitable devotion. The fear which is often felt of bringing into the church those who have not the inward change needed has just ground. But there is much greater danger that many who might

be genuinely won will be lost because of our failure to press home upon them, personally, the claims of Jesus Christ.

I am not particularly concerned with questions of method. There are certain great staple lines of effort which experience has marked out and which each man chooses from as he finds himself led by experience and the Spirit of Grace. But I may mention one or two things which are just now uppermost in my mind, in the hope that they may enter helpfully into your own thinking on the subject. The first is the place of the Sunday-school as the field and force for a pastor's evangelistic activity. I am deeply concerned with the strange decline in the enrollment of our Congregational Sunday-schools in recent years. With what searching of heart ought we to face our loss of 31,000 the past year! But I am equally oppressed with the patent fact that we are permitting large numbers of our children to grow up and drift out into the world without having found and confessed Jesus Christ. This need not be. There is not a Sunday-school in the land whose atmosphere cannot be changed so that, with few exceptions, its members shall all find their way into the church. And then, through the open door into the homes which the children furnish and through the influence which they exert, the church can reach their parents if it will. The possibilities of the Sunday-school are unbounded.

But to utilize them or indeed any of our opportunities, there is need of vastly increased emphasis on personal evangelism. It always was the fundamental type. In our day when certain forms of public evangelism are greatly shrunken in effectiveness, it becomes still more important. The ideal church is one which possesses a strong and wholesome evangelistic life and from which, as a base, its members engage in personal evangelism. And the pastor must be the leader here, even more than elsewhere. His is the position, his presumably the gifts, his the leisure for constant personal effort to win men to Christ. But how many the difficulties, how many the excuses! I often think that if I were beginning my ministry again, I should fortify any fainting resolution and, as I believe, multiply my influence by asking one and another of my church officers to accompany me in visiting individuals for the express purpose of presenting to them the Gospel. Doubtless others have done much of this. Nobody ever taught me to do it, and I did not find it out myself. But I am confident that in many ways it would increase not only the amount of the pastor's effort; but its effectiveness.

I earnestly hope that this message may find your thoughts already busy with this theme, and that God may give you, this coming year, fruitfulness in winning men and women and children to faith in our Lord Jesus Christ.

Fraternally yours,
HUBERT C. HERRING.

ATTRACTIVE COURSES IN MISSION STUDY

IF anyone has delayed joining a Home Mission Study Class "until some course really worth while should be presented," he is without excuse this year. The Home Mission Study Books for 1911 to 1912 have come to our table, and we most heartily commend them as books of great and lasting value. Our Sunday-schools, Endeavor Societies, Men's

Brotherhoods, quite as well as our missionary organizations, will do well to study them.

"*Winning the Oregon Country*," by John T. Faris, is just the book to appeal to our patriotic young people in the hero-worshipping period of life. Here are described the experiences of Jason Lee, H. H. Spalding, and Marcus Whitman, as they planted the Gos-

pel beyond the Rockies. Here also is the story of Whitman's immortal ride not "through every Middlesex village and town," but across tangled plains, quaking bogs, and over mountain ranges—a 4,000 mile horse-back ride through the Red Man's country from Oregon to St. Louis and Washington. Hundreds of our Junior Christian Endeavor Societies ought to study this book this year. It will show them how indissolubly connected are American history and American Home Missions, and they will ever afterward have large interest in the Home Missionary Society, which plants and sustains Christian institutions in the track of Whitman's ride.

"*The Conservation of National Ideals*," is the text-book offered by the Council of Women for Home Missions. We hope that our Congregational Women's Home Missionary Societies will lay out their program for the year's work upon the basis of this volume. All other organizations of women in our various parishes,—mother's clubs, women's clubs, etc.,—will also find this book of exceeding interest. It deals in a big fashion with the big problems of our American life. No one knows better than mothers the power of "right ideals" in a growing youth's or nation's life. "Conservation" is the word of the hour, and Professor Steiner, Ray Stannard Baker, Mrs. D. B. Wells, Professor Rauschenbusch, Miss Vermilye, and Dr. Thompson in this book insist that America has nothing more worthy of conservation than her ideals.

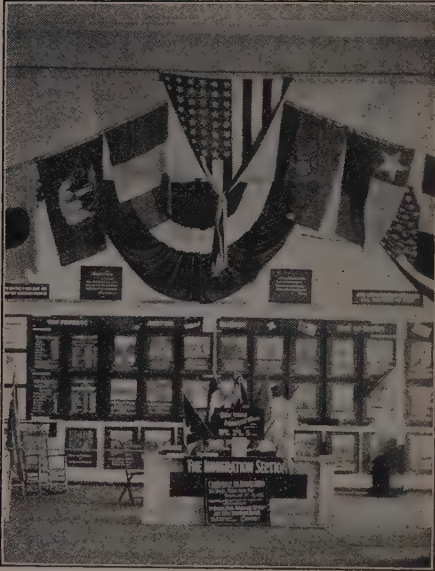
To the young Greek who inquired at Delphi for an answer to the riddle of life, the Oracle commanded, "Know thyself." One of the chief commandments of our modern sociology is "Know your community." If, as Jesus suggested, our first and chief religious responsibility lies in the community in which we live; if our task in life is to steadily transform our local communities after the pattern of the City of God, we must

first of all know the actual conditions, physical, economic, moral, and religious, of our town. What percentage of those with whom you touch elbows on the streets of your city or town or district are foreign born? From what racial stocks are they sprung? What proportion of these foreign-born children are in your city school? What is the actual economic condition of the poor of your city as to employment, wages, hours of labor, and protection against injury? What as to housing conditions, parks and playgrounds? What centers of vice and crime exist in your city? What are the churches doing to counteract the social appeal of the saloon? What agencies are at work in your city among the young people of adolescent age? What influences are at work to Americanize the Immigrant? * * * Now, these are not unimportant matters; they are the things Christian people should know in order to be able to render efficient service. We are sure there is a large number of our Christian Endeavor Societies or other groups of young people who will be glad to exercise their social instincts in making, under the guidance of their pastor or some other trained worker, such a survey of their own community as Dr. Wilson's "*Community Study*" calls for.

These three books, therefore, we most heartily commend to our readers. They can be purchased from the Society at the following prices: Cloth bound, 50 cents each; paper bound, 35 cents each, post paid. We shall be glad to give special advice and counsel as to the organization and conduct of Study Classes, or to assist in the arrangement of programs, etc., as we may be called upon.

The kingdom of heaven is at hand just where we are. It is just as near us as our work is, for the gate of heaven for each soul lies in the effort to do that work perfectly.—W. C. GANNETT.

ENDEAVORERS IN COUNCIL



THE IMMIGRATION EXHIBIT OF THE
SOCIETY AS SHOWN AT C. E.
CONVENTION

AT LANTIC CITY was the mecca of the hosts of Christian Endeavor in July. Thousands of our young people crowded into the "City by the Sea" and spent a week attending the "best convention yet." All the great meetings of the Convention were held on the Million

Dollar Pier which stretches a quarter of a mile out to sea. One felt that the whole Convention had been planned by experts trained in the art of program-making and that it was their purpose that every influence of the Convention should make for efficiency of service.

At the request of the United Society, our own Home Missionary Society installed its Immigration Exhibit on the pier. In connection with it demonstrations of the Ellis Island examination of immigrants were given several times a day, and a very important Seminar on "What to Do for the Immigrant and How to Do It" was conducted on one of the last days of the Convention. This exhibit was attended by more than 3,000 people a day. An entire edition of our new leaflet, "Christian Endeavor and the Immigrant," was distributed, and other thousands of our leaflets were taken away by the Endeavorers to furnish material for the missionary meetings of the new year. We hope, as the result of this co-operation, that our Society may receive increased interest and devotion, both of time and of money, on the part of our Congregational Endeavorers, and that they will call upon us liberally for any assistance we can render.

FROM THE DROUGHT SMITTEN AREA

HOW THE SKY PILOT TEACHES THE FARMER TO FARM

Rev. V. Vavrina, So. Dakota

"Despite the drought which has been serious in these parts, I have not lost courage nor faith in this country. But I do need a Prophet's message once in a while, to be able to encourage others. Only to-day I had occasion to speak to a man who came to stay but is discouraged because he cannot make any hay for his stock. I told him to get out and hustle, that there is hay to be had by the man with

determination and will. I told him that when I was out camping with my brother-in-law we cut eight loads of good hay, and that surely he ought not to let a preacher get ahead of him. I told him where he might find the hay; he thanked me and said I had inspired him with new hope. I try to preach the Gospel of encouragement and hopefulness wherever I can, for it makes me feel good also. Thus by practical demonstration I try to show the people what can be done where there is a little spunk and stick-tuitiveness.

NOTES FROM THE FIELD

[EDITOR'S NOTE.—Just a few significant "Notes," taken from our files of late reports showing conditions our Missionaries face, and how they meet them.]

PAWNING AN OVERCOAT FOR A PARSONAGE

Rev. W. H. Hopkins, Colorado

A writer in the *Atlantic Monthly* has assured the world that the day of heroism and self-sacrifice in America is past. If the writer would now and then spend a few hours breathing the invigorating air of the West, he would in a radical way change his mind. Colorado has many heroes, and much of self-sacrificing devotion. Many a touching story of courage and heroism might be told. There were tears in not a few eyes when Bro. Jim Norvell told at Clark the story of Rev. R. L. Davis. After graduating from college and seminary Mr. Davis took a year of post-graduate study. For the great work of winning men to Christ he wanted to fit himself in the best possible way. About two years ago he came to Colorado and was called to the Clark pastorate. His salary the first year was \$130.67. When an effort was made to secure him a salary he refused to accept, saying, "I want to get a parsonage for the church, and if I get a salary I cannot get a parsonage." Going to the mountains and getting the consent of the forest ranger, with his own hands he hewed out the logs. When the building was started he did much of the work himself. When the money failed he borrowed \$100 from his sister. Later he hired out to feed cattle so as to get money for the parsonage. When again money was needed he pawned his overcoat. The parsonage, however, went steadily forward. When the building was all but completed he wrote in to the Home Missionary office, resigning the field, and asking that a minister *with a wife* be sent to the field. All of this year 1911 he has been working without salary. Altogether he has put into the parsonage \$226. Early in June he leaves the

field, going back to his old home in Tennessee, where he is to say good-by to his sister, Miss Josephine Davis, who sails in September to Canton, China, where she is under appointment for the American Board. This sister is a graduate of Oberlin College. The devotion to Christ which sends the sister to China in a foreign field has for more than two years kept him in Clark on a Home Mission field. When through love and devotion to the Christ a man pawns his overcoat to get money to build a parsonage for another man's wife, is it quite fair to say that the day of heroism and self-sacrifice is past?

TOO MUCH FOREORDINATION A WRONG DIAGNOSIS

Rev. A. J. Moncol, Minnesota

In February a Slovak—belonging to the Greek Catholic Church of our place—was found frozen to death. The man was known in our vicinity as a notorious drunkard, suffering from delirium tremens. His relatives forbade the saloon-keepers to give or to sell him any liquor whatever. Yet on a certain evening he got two bottles of whiskey in Holdingford and on the way to his brother's farm he emptied them both, and fell into a ditch where he was found the next morning by one of our members frozen to death. Both the local doctor and the coroner pronounced him dead of too much alcohol, but there was no further investigation as to who gave this man the two bottles of whiskey. Everything went on as though nothing had happened, yet a triple murder had been committed—the body, the intellect and the soul had been killed by somebody.

A few days after this man was buried I met the Greek Catholic priest who preached the funeral sermon. I

tried to persuade him that he should teach his people and members not to drink too much alcohol and that the case of this dead man should be a warning example in the first place to himself—he, too, loves saloons—and to his members, some of whom are almost every day seen in saloons. But he held proudly and emphatically that it had been foreordained by God that the man should come to the place where he froze to death. I said it was not true, because God is not a murderer. He says, "Thou shall not kill"—directly or indirectly! But he could not understand my truth.

Another similar experience I had on the third of March, when I was led unexpectedly by the Lord to a house where there was a very sick baby, suffering from pneumonia, although its parents thought it was only teething. When I said that the baby had pneumonia, both the father and mother were overtaken with grief. I sent the father at once for the doctor, but it took him about 15 minutes to hitch up his horse, because of fear. But he succeeded to get the local doctor in the same evening who pronounced the baby suffering from pneumonia and a hopeless case for a recovery. It was Saturday next day and the baby was not better, so the parents decided to send for me and have him to be baptized. I consented. I baptized the child on Saturday evening when the sun was going down. The father, although indifferent to religion and to our mission, was humble and kind to me, crying like a little child. On the next day—Sunday—the child began to be better, and to-day it is perfectly well—it did not die. On Monday I called again on this family. They were glad to see me and thanked me very much, saying that I was God's

messenger to their baby last Friday. When I was about to leave the house the father came to me nearer, offering me \$3.00 for my services rendered to him. To be sure I did not take it, apologizing that we missionaries do not charge for baptisms, etc., as their priests. I told him to pay the physician's bill. He took the money back and thanked me for the kindness to



THREE GENERATIONS OF CONGREGATIONALISTS
GRANDMOTHER STILL USES THE WHEEL

him and his child. Now the home is opened for me. We meet often such cases as the above described.

A MISSIONARY JOURNEY ACROSS THE BLUE RIDGE

Rev. J. F. Blackburn

For some years the faculty of Piedmont College, Demorest, Ga., and the officers of our own Society have wished to do some extension work in the heart of the great mountain section of Georgia. There is still a vast area that is many miles away from any railroad.

The last week in June Mrs. Blackburn and I secured the use of a good, gentle horse and started across the Blue Ridge Mountains on our first missionary journey. Our objective point was Union Church, in Union County, and by the route we took it

was a journey of two and a half days.

We spent Sunday in the little church at Suches, preaching and trying to speak encouraging words to the Sunday-school, as well as visiting the homes and talking Sunday-school and Education. This church is the most isolated of all our southern churches. The pastor, our Mountain Missionary, Rev. A. C. Perry, drives forty miles once every month over these rough mountain roads; sometimes he walks the entire distance.

He has faithfully done this work for over ten years, on a salary of less than \$200 a year. We found that this true-hearted old soldier had been very ill and unable to fill his appointments for two months. Our visit was most timely and our hearts were touched with the words we heard of appreciation of his faithfulness and earnest prayers for his recovery.

The Home Missionary Society has faithfully supported these mountain churches for many years.



THE TREASURY



MONTHLY COMPARATIVE STATEMENT

By Willis E. Lougee, Treasurer

JULY RECEIPTS

	Churches	Sunday Schools	C. E. Societies	Women's Societies	Individual Contribut.	Constituent States	Income	Legacies	TOTAL
1910.....	\$4,474.99	\$193.14	\$22.60	\$255.75	\$1,508.09	\$1,372.01	\$1,328.85	\$6,926.02	\$16,081.46
1911.....	5,149.64	99.01	23.16	936.53	2,540.35	1,450.29	1,666.34	10,027.69	21,893.01
Increase.	674.65	.....	.56	680.78	1,032.26	78.28	337.48	3,101.67	5,811.55
Decrease.	.....	94.13	.....	.....	.....	.....	.....	.....	.....

FIRST FOUR MONTHS OF FISCAL YEAR ENDING JULY 31, 1911

	Churches	Sunday Schools	C. E. Societies	Women's Societies	Individual Contribut.	Constituent States	Income	Legacies	TOTALS
1910.....	\$16,618.02	\$609.21	\$114.61	\$5,580.55	\$6,184.46	\$10,779.38	\$5,994.49	\$39,435.02	\$85,315.74
1911.....	15,097.27	415.61	118.16	7,043.85	5,630.60	11,591.28	6,356.37	48,289.87	94,543.01
Increase.	.....	.....	3.55	1,463.30	.....	811.90	361.88	8,854.85	9,227.27
Decrease.	1,520.75	193.60	.....	.....	553.86	.....	.....	.....	.....

We are glad to call attention to the fact that we closed our books on July 12 and also August 1 with a small balance in the treasury. This makes eighteen consecutive months that our income each month has equalled our expenses. Whether we can pass through August and September is a problem yet to be solved. We must depend upon personal contributions, for the Apportionment Plan has not reached that stage of helpfulness to make unnecessary personal appeals.

We earnestly ask our friends who gave last year in August and September to again extend the helping hand as early in September as possible. If our readers can make a special contribution after reading this report we shall be very grateful indeed for this help.

CARING FOR A SCATTERED FLOCK

(Extracts from an address at the Annual Meeting, San Francisco, June 8th, 1911, by Rev. H. C. Stover, Indian Valley, Idaho.)

IN preparation for an overland horseback ride, a distance of two hundred and fifty miles, I led my horse into the blacksmith shop and gave instructions as to shoeing.

The blacksmith proved to be a congenial fellow and in the course of our conversation, I suggested that if I were to start life again and wanted to be absolutely sure of my bread and butter, I would be a blacksmith. He rested his hammer on his anvil and looked me in the face; but he did not know, nor did he afterwards learn that he was speaking to a home missionary. Said the blacksmith, "If I were to start life over again, I would be a preacher. All a fellow would need to do is to eat good grub all week and tell d—— lies all day Sunday!" While I did not appreciate his attitude toward the truth, I felt that he was right, the life of a missionary is a feast of good things.

The conception of the minister's life as held by the blacksmith was shared by my Indian friend, "Buttermilk Jim," who always addressed me in the familiar way, "Ho Church," and who never missed the opportunity to invite me to his tepee to "Sing Jesus." We met by the Salmon River, and seeing that he persisted in begging for my overcoat, the only one to be had, I pointed across the river and said, "Jim, if I had money I would buy that ranch." He shook his head despairingly and with an expression of weariness on his face said, "Church, maybe you ranch maybe you tired all the time, maybe you preach maybe you never tired."

To have a parish one hundred and fifty miles long, half on the east side, the other half on the west side of the continental divide, to cross the divide every week at a point where the elevation is eight thousand feet, to preach in every school house and dance hall within the limits of the parish, to keep

in touch with a widely scattered population, surely involves a weariness of the flesh. But the welcome accorded the missionary and his message, the unceasing and almost unreasonable demands made upon him, put into him a feeling which can best be described in the language of Buttermilk Jim, "Never tired."

I have never experienced what some men are wont to call hardships. There is no end to unpleasant experiences and physical inconveniences. I know what it is to be compelled to take my garments worn during the day, and spread them over my pillow that I may have a reasonably clean place on which to rest my head. I know how to drink a cup of cold water from a tin cup taken from the dirty floor, which had served as a rattle for the still dirtier babe. But over against these unpleasant experiences are scores of the most fascinating ones, making the life of the missionary, on the whole, one to be envied.

Mounting my Indian pony, I started out for a week's fellowship with my people in the mountains. One evening I found myself in Wagon Hammer Gulch in sight of a two-roomed cabin. After assuring me that he had more education than a rancher needs, the man of the house invited me to camp with them all night. The evening meal measured up to the blacksmith's conception of the minister's usual fare,—good grub.

I was somewhat anxious about our sleeping quarters, for there were only two beds in the cabin, and a family of seven and the missionary to occupy them. My anxiety was changed to confidence when the man of the house, in a matter of fact way, said, "The boys will show you where to sleep, just follow them." We were greeted at the back door by two shepherd dogs who led the way to a little enclosure

about twelve feet square, in which there was a homemade bed. Evidently the little enclosure was a calf pen. While the boys were snoring and the dogs by their continuous barking kept the coyotes away, my song was not "I will lay me down in peace," but rather "Thou makest me to lie down in safety." In that little cabin I held several services, and the privilege of "preaching the word" to the isolated mountaineers was a sufficient recompense for my first night's experience in Wagon Hammer Gulch.

It happened in Montana. An appointment had been made at Dewey's Flat, a deserted mining camp. The morning I left Wisdom, a town forty miles north of Dewey's Flat, the mercury remained in the bulb and it was the unanimous opinion of the inhabitants of Wisdom that it was fifty degrees below zero. I saddled my Montana broncho and made a grand charge against Jack Frost. At four o'clock I rode into the camp. Every house and saloon was visited and an invitation given to attend the evening services. One of the saloon keepers kindly gave us the use of the dance hall, a room adjoining the barroom for our services.

The entire village was in attendance. The saloon keepers and their families, the harlots arm in arm with the young women of the town, all came to the services. The services were especially appreciated by the saloon keeper's wife, who took up the collection twice during the sermon. But she was drunk. I afterwards learned that I had in that service two young women, fifteen years of age, who had never been in a religious service. In the face of such opportunities there are no hardships and that indescribably cold ride was a mere incident in my work.

Six years ago Doctor Kingsbury, Superintendent of Idaho, wrote me asking me to take up the work at Council, Meadows and Indian Valley. After describing Council and Meadows, Doctor Kingsbury said; "Indian

Valley has tried Bro. Foster's heart." When I discovered that the small salary paid him was paid in onions and squash, I wondered whether his stomach had not been tried as well.

The history of this Valley might be comprehended in an account of several murders and tales of horse and cattle "rustling." The attitude of the valley toward the interest of the Kingdom, was not one of indifference but one of hatred and opposition. I had here a church in which to preach, but no one to listen, so I said, "A brass band will 'jar' them loose." With very little difficulty a band of eighteen members organized, and although not one of the eighteen could read music, it was a comparatively short time until the band entertained the people in a very acceptable manner. The rehearsals were held every Saturday evening, immediately after the services. I never wanted for an audience. Whether the people came for the services or the music I do not know, but I do know I had a chance to speak to them. In the language of the boys, "The band busted up," but the little church has not.

After confidence had been gained and the good will of the people had in every possible way been manifested, service was held and Indian Valley experienced its first awakening. A church was organized with thirty-eight members, and this church pledges three hundred and fifty dollars as compared with fifty or sixty dollars four years ago.

The boundless region which six years ago constituted one parish, now affords sufficient work and territory to make three feel that their field is the world. Such are the dimensions of our great and grand state of Idaho.

In the light of such developments and progress, of such opportunities to minister rather than be ministered unto, in the light of all these most delightful and interesting experiences, who would not share the life of the home missionary?

PRESENT DAY CONGREGATIONALISM IN CALIFORNIA

(Extracts from an address given at the Annual Meeting in San Francisco, June 8th, by Rev. Albert W. Palmer, pastor of Plymouth Church, Oakland, California.)

I DO not intend to burden you with statistics. They are of doubtful value unless presented in such detail that they can be checked up, compared and contrasted. Still, it may be interesting to you to know that from an honest study of statistics present-day Congregationalism in California seems to be in a healthy condition and keeping well up with the rest of the country. We are the eleventh state in the Union in population, with 2,377,549 people, but we are the seventh state in Congregationalism, with 26,942 members. Massachusetts, Connecticut, New York, Iowa and Illinois exceed us in the order named. But, in point of actual increase, the last statistics available (1909) show that we were fourth, being exceeded only by Massachusetts, Wisconsin and Washington.

It may be well to remind our eastern visitors that California is an ellipse with two foci, which at times come pretty nearly being the centers to two separate circles. These foci are Los Angeles and the Bay region. Northern and Southern California are not only separate state conferences, but are different to a large extent in their problems—and to a certain extent in their state of mind!

Southern California is increasing more rapidly in population and consequently its churches are growing faster. When you compare the addition on confession of faith, however, the churches of the north make as good or a better showing than those of the south.

The population of Southern California shows a very high percentage of people from New England, and from Ohio, Illinois and Iowa, the Congregational strongholds of the interior. The population of Northern California, representing an earlier

wave of immigration, contains a larger percentage from Missouri and Kentucky.

The metropolis of Southern California is Los Angeles, a city with only 200 saloons, all of them with plain glass doors, a city where the Protestant churches are strong and influential, and the population inherits its traditions from the sober and clean cities and small towns of the East.

The metropolis of Northern California is San Francisco, a glorious city which its inhabitants love with a most romantic tenderness and devotion, a city of real moral force as its wonderful capacity to rebuild after the fire has demonstrated, and yet, it must be acknowledged, a city with some 1200 saloons, with a disheartening amount of political corruption, a city where the Protestant churches are comparatively weak and voiceless (it has been said recently that there are not more than 20,000 Protestant church members in this city of 416,000 inhabitants and that there are more bartenders than Methodists!), a city which is one of the great cosmopolitan seaports of the world, and a city which has behind it the traditions of the mining camp and the free and easy days of '49.

Southern California has its own denominational college, Pomona, founded in a rare spirit of devotion by a noble band of men, now maintained at a high degree of efficiency, and doing the best collegiate work in the state outside the two great universities. Northern California has no Congregational college, but it has in attendance at its two large universities, California and Stanford, more Congregational students than there are students of all denominations put together in Pomona College.

Southern California with only 30 per cent. of the population of the

state has 12,579 Congregational church members as over against 14,363 in Northern California. These members are divided among 100 churches in Southern California and 134 churches in Northern California. Each section of the state has one large over-towering church of nearly 2,000 members, the First Churches in Los Angeles and in Oakland. Grouped around this out-standing church each section has ten vigorous, self-respecting churches ranging in membership from 250 to 600. Then there is a much larger circle of churches whose membership is under 250, many of which are growing vigorously and hopefully, some of which are stranded and lifeless.

From an observation of religious life north and south I have reached the conclusion that the three outstand-

ing problems of present day California Congregationalism are these:

1. The conquest of the city.
2. The evangelism of the Oriental.
3. The religious quickening of the university.

There are other problems of local or secondary importance, such as the religious care of the mining and lumber camps, the problem of getting Eastern people to take their church letters out of their trunks and bring their church-going habits over the high rarified atmosphere of the mountain passes; the problem of providing missionary care for the Indians, a student supply for the Pacific Theological Seminary, more efficient Sunday-schools, and the problem of increasing the usefulness and the support of "The Pacific," our coast paper. All these tasks are real and urgent.



MISSIONS IN THE SUNDAY-SCHOOL

PRESSURE upon our space last month crowded out the section of the article on "Missions in the Sunday-school," dealing with the personal activity of scholars.

This appears to us so fundamentally important that we print it this month. It constitutes the third of the main divisions in the general analysis of the subject under the head

Working

This is the field in which learning and giving meet. It is of prime value. Circumstances vary so greatly that only hints can be given. A live committee can develop these and add to them indefinitely.

PREPARATION OF MATERIALS

It usually involves much wear and tear for the teacher, but is of great value to the scholars, to make cloth missionary maps, bulletin boards, charts, mimeograph sheets, book covers, mission museums, etc.

EARNING MONEY FOR MISSIONS

Aside from what may be earned by individuals in order to swell their

contributions, a number of things can be done by the school in a collective way. It can take the agency for the periodicals of the denomination, and, through a committee, both secure circulation for these publications and increase the missionary offering with the commissions earned. Entertainments can be given with missionary tableau and recitations, a small admission fee being charged.

DOING ACTUAL MISSIONARY WORK

Every possible method should be used to enlist the personal activity of the scholars. Only thus can they be made to know and feel that missions are not necessarily something far away. Older scholars can undertake active work in mission Sunday-schools and in forms of philanthropy closely akin to missionary work. All members of the school can contribute articles for missionary boxes, or gather toys for Sunday-schools in poor communities. A visit made by a class to an aged or sick person will easily relate itself to their missionary study.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.

Corresponding Secretary, Charles H. Richards, D.D.; Treasurer, Charles E. Hope; Field Secretaries, William W. Newell, D.D., 153 La Salle Street, Chicago, Ill.; ——— Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Mechanics Bank Building, San Francisco, Cal.; Assistant Field Secretary, Mrs. C. H. Taintor, Clinton, Conn.

THE PARISH HOUSE IN BELLEVUE, WASHINGTON

IN a suburb of Seattle, overlooking Lake Washington, are a thousand people. Many are farmers, struggling to secure their homes on small ranches, having had a hard task to clear away the stumps. There are two lumber camps near the village, and the lumbermen make a notable addition to those who should receive attention from the church.

Having aided this church in former years with a grant and a parsonage loan, we were glad to find this work developing last year so that they needed more room for their enlarging numbers and for social purposes. A new grant was made for the repair and improvement of the church and for an additional building for the growing Sunday-school and the institutional needs of the community. They call this the "Community House," though other churches call such a building the "Parish House."

The pastor, Rev. Arthur Bryant Strong, in sending pictures of the buildings, says: "We certainly do enjoy our parsonage. It fits up as an ideal home. We have added a tent dining room and sleeping porch, for this is just the country for outdoor life. You can scarcely guess how

grateful we all are for the new grant, for without it our large improvements could not have been made. It saved the day and gave our people heart. May your Board be long prospered in its work of love."

He then goes on to give a descrip-



CONGREGATIONAL PARSONAGE, BELLEVUE, WASH.

tion of the "Community House," showing how greatly it has increased the usefulness of the church, as follows:

"A community house as a part of the equipment of a country church may or may not be an innovation. It is at least a part of the plant of one country church that is trying thereby to meet a community's needs. It may throw some light on the problem of the rural church.

The Bellevue Congregational Church



CONGREGATIONAL CHURCH AND COMMUNITY HOUSE,
BELLEVUE, WASH.

is situated in a rural district four miles from Seattle on the eastern shore of Lake Washington.

It has about forty resident members. Its main building was a one-roomed auditorium, and unattractive in appearance. Its parish is a growing one with a large group of young people, but not linked with the church.

The community had no suitable gathering place for entertainments or recreational center.

The church wished to supply this need as well as to furnish suitable quarters for its Bible School.

With no financial resources the case looked hopeless. The need was pressing, if the church was to serve the people.

Plans were drawn, including a gymnasium, stage, reading room, kitchen and club rooms.

The Church Boards were appealed to for one thousand dollars (\$1,000), if the people would raise half the amount. Lumber could be secured at reasonable prices. The people were asked for labor or its equivalent; each two days' work in time or money put one on the honor roll.

A hearty response was given by the men, the Young Ladies' Guild, Aid Society and Boy Scouts.

On May 19 the building was dedi-

cated with every dollar in sight. Not only had the addition been added, but the main building had been painted, calcimined, reseated and a gasoline lighting plant installed.

In this case it was necessary for the pastor to stand by the work with his hammer and later to equip himself as Scout Master and Gymnasium Director; training that the country pastor should have in the future as his initial equipment.

The aim has been to use all possible material found in the parish and the work has appealed to men not before interested in the church, and through them the gymnasium has been quite well equipped.

Three months have passed; almost every night finds the building in use. Three different basket-ball teams have been organized.

It certainly means to many a happier rural life, and recreation under the most wholesome condition. It is, we believe, a great aid in character building. It supplies a real need and lessens the desire to go to Seattle, four miles away, with all the temptations of a large city in order to find recreation."

It is certainly interesting to find a church in such a community socializing its work in such a way as to reach all classes and meet so many needs. Not every rural church will find it necessary to do this, but all will find inspiring suggestions in the story of what this church has accomplished in spite of peculiar difficulties. This is one way in which a country church may realize the "Social Mission of the Church," as described by Dr. Josiah Strong in the address before our annual meeting.



CONGREGATIONAL CHURCH AND SUNDAY-SCHOOL, MINOT, N. D.

THE NEW SOUTH

Rev. E. Lyman Hood, Ph.D.

"THERE was a South of slavery and secession—that South is dead. There is a South of union and freedom—that South, thank God, is living, breathing, growing, every hour." These luminous words came from the lips, in 1866, of Senator Benjamin H. Hill, of Georgia, in Tammany Hall, New York. Just twenty years later, before the New England Society in the same city, they were quoted, and the expressed text of the immortal speech of Henry Woodfin Grady of Atlanta, a dearly beloved son of the Southland. Prophecy awaited fulfillment.

And no words have been uttered since more characteristic of the present renaissance of the South country. On every side, in every feature of the manifold life, one is conscious of the re-awakening. But, when Rip Van Winkle arouses from his long sleep, he finds himself in a strange world. It takes him some time to get his bearings again,—to re-adjust himself to changed and changing conditions. But change means life; and life expresses itself best and naturally in growth. It is a parable of the present South.

We need not dwell upon the long, long sleep; or upon the exhausting, heart-breaking, home-destroying struggle, which was the cause of it. Recuperation is prodigal of the years and wounds are slow in the healing. It is the re-awakening that interests us all now. We rejoice in its coming; it is the fruition of unspeakably patient seed-sowing; of ceaseless, abounding prayer for the coming brighter day, that knew no sacrifice or faithlessness.

What are at least a few of these changes in the *New South*? Some of them are physical. In no portion of America are the skies bluer, the rains more abundant, the soil more fertile. Flowers bloom with no greater beauty elsewhere; and the birds

keep their cheeriest songs for the brilliant sunshine of their Southern homes. But, while man slept the forests grew—and were unfelled; even abandoned fields knew no plow or succeeding harvest. Countless rivers, of marvelous latent power, flowed onward, unharnessed, from the resourceful mountains to the distant seas. But the night of darkness and sleep has passed; light and abounding activity have come. The forests are freely yielding untold wealth; the soil gladly gives of its treasured riches; a thousand shops and factories are rising on the banks of the never-failing streams.

Politically, a change has come with the new day. The one party that has long dominated and ruled the South is breaking up. The historic ideals of our fathers are not forgotten but honored. Their application, however, has sought and found new civic expression and method. The landed gentry, who owned the plantations, administered justice, and perforce, could alone go to the halls of Congress, have been thrust aside and, withal, not without a mighty protest from them. The man in the saddle in Dixie Land to-day is the captain of industry; the man who may not talk much, but he does things. Rip Van Winkle does not fully understand it all, but he is happy nevertheless.

Socially, there has been change. Society is in motion. One-third of the people of the North live in cities; only one-eighth of the population of the South is urban. Or, in other words, seven-eighths of our inhabitants are country people. At present, in obedience to the impulse of cosmic forces, cities and towns are growing as if by magic throughout the Southern states. Heretofore, the cultured aristocracy have been abounding rich in heritage and traditions, but not in money. Pedigree has weighed oftentimes more in the social scale than

bank accounts. In the past the worship of wealth has not been a cult or a curse. In our land of brave men and beautiful women one is not surprised that the home is loved and honored, the family protected. Divorce is much less frequent than elsewhere in the United States. Foreigners (and we use the term kindly for we were all such if we go back far enough) are few indeed south of Mason and Dixon's line. In North Carolina, for instance, only one in two hundred—half one per cent.—is a foreigner. The old Anglo-Saxon stock is now to be found in its greatest purity in the South. One may travel for days here and not hear a brogue. The coming, each winter, of the increasing multitude of tourists brings untold blessings, and, nowadays, after the long blight and poverty of war, the people of the South are visiting in summertime the Northern mountains and shores. In this we rejoice, for it means better and abiding acquaintance and confidence.

Industrially, Rip Van Winkle would at once be conscious of a great change. Through many generations our people have been farmers. Agriculture has been almost the sole occupation, for manufactures were very few indeed. Not alone, then, the devastation of war, but this enormous annual tribute paid to the North for all the products of skilled handiwork has kept us hopelessly poor. No slavery is more humiliating than economic thralldom, which the South has suffered for three centuries.

But the new day has come. Public sentiment willingly provides education as never before. Technical schools are being added to the elementary, that a mechanic class may be properly trained for efficient labor in mine, railway and factory. Last year, for the first time in history, we used half of our cotton crop of fourteen million bales. It is this new industrialism, possibly the most significant of all recent movements, that is attracting in increasing numbers the young men of New England.

Religiously, there has been change, and for the better. The South is eminently conservative in theology. The Bible is our meat and drink. The church is loved and honored. Our young men are zealously, without thought of sacrifice, seeking the ministry of the Gospel. In temperance reform, our people now lead the world, and in vast empires of the South there are sovereign states which have not one saloon, the cesspool into which flows the dregs of modern civilization. The Lord's Day is observed as nowhere else in America, unless it be in the Province of Ontario, Canada. That these matchless victories of the cross should be won in a land comparatively still so poor and illiterate, passes comprehension. "It is the Lord's doings and marvelous in our eyes."

But great battles are yet to be fought and conquests still to be gained. Our churches in the North and East and West are prayerfully implored to share with us in this mighty effort. Here in our beloved Southland we would have our sons and our daughters trained for wise leadership; our homes and business safeguarded by the supremacy of law; our churches erected and adorned for the reverent worship of God; our schools sustained and strengthened to teach believing hearts an intelligent faith.

Yea, verily, the old South, the new South, is coming to its own; "the glad tidings" are still the power of God unto the salvation of our people. In all this, Rip Van Winkle rejoices in the new day, in the Age so great, in the Land so free.

GENEROUS TO WHOM?

Why was the minister so timid and apologetic at the last vestry meeting when he told about having received a "Message from the Board of Missions," calling your parish and the whole Church to a "Forward Movement?"

Perhaps as he grew more earnest

and confident you were almost inclined to say: "Of course, let us go into it heartily."

Then you remembered that:

The bill for the tessellated pavement put down in the aisles last summer had not been paid.

Or that the cushioning of the pews that the people might listen to the Gospel comfortably had been an expensive undertaking. (We know one parish of two hundred communicants where the cushions for one hundred pews cost \$7,000. Last year that congregation gave \$100 for missions at home and abroad).

Or that the contract had just been let for a new organ.

Or that the "music" was now costing \$5,000 a year.

And then you said: "I guess we will have to stand aside. It's only another of those endless calls from the Board of Missions anyway." "Besides," you added piously, "we must pay our debts. We must be just before we are generous."

"Just?" To whom? Is it just to incur expense that you think can only be met by withholding the best news that ever came into the world from those who have never heard it?

"Generous" to whom? Is not the congregation being "generous" to itself?

"Generous?" To our Lord and our needy brethren? Is the money really yours?

"Not, how much of my money shall I give to God, but, how much of God's money shall I keep for myself."—From the *Spirit of Missions*.

more faith than are generally practiced in business.

It still remains true that the church fails in its mission just so far as the management of its affairs is not systematic and business-like.

Why do not the officials of a church have the same kind of a sense of responsibility for the church's business that they have for their own? How long would they keep out of bankruptcy if they were no more painstaking and active in their own affairs than, generally, they are in the affairs of the church entrusted to their care?

Churches are often (no exaggeration) guilty of objective dishonesty in the matter of their pledges and even of their contracts. Sometimes it is because nobody has the continuous sense of responsibility in keeping track of and executing their obligations. One board of trustees or one representative of the church makes a pledge or a contract, perhaps with the *Church Building Society*; the next board takes no pains to fulfill the contract and frequently does not even know that it has been made.

And when a church dodges its obligations or seeks help from the home mission fund or from the *building society* under representations that convey a wrong impression of their financial status, it is, if possible, a more serious dishonesty than when the same thing is attempted by a private business in its transactions with a bank.

A revival of the sense of active responsibility and common honesty in the conduct of finances must precede any thorough-going revival of spiritual religion.

—From *Congregational Kansas*.

CARE AND HONESTY IN CHURCH BUSINESS

By Francis L. Hayes, D.D.

A church is more than a business institution and to say that a church should be run on business principles is not using the language that expresses the full truth. The business of the church is in a class by itself, for it should be mixed with more love and

"Our Trustees have voted a letter of thanks to the Congregational Church Building Society for the grant and loan. We appreciate the aid given very much, and it is our ambition to so use the church as to make this one of your best investments."—*New York*.

THE CONGREGATIONAL EDUCATION SOCIETY

Office: 14 Beacon Street, Boston, Mass.

President, Wm. R. Campbell, D.D.; Vice-President, Henry C. King, D.D.; Corresponding Secretary, Rev. Edward S. Tead; Treasurer, S. F. Wilkins; Western Field Secretary, Theo. Clifton, D.D.; Field Superintendents, Rev. S. H. Goodwin, Provo, Utah, and J. H. Heald, D.D., Albuquerque, New Mexico.

ANNUAL REPORT FROM NEW MEXICO

J. H. Heald, D.D., Superintendent

THE Congregational Education Society and its predecessor, the New West Education Commission, have been working in New Mexico for thirty years. Several hundred thousand dollars and many years of consecrated lives have been spent in the work. It may be worth while to glance backward and see if such outlay has been worth while.

When the Society came to New Mexico it found a wilderness without educational opportunity. For several years it furnished the only school privileges within the reach of many of the children of the territory, even in such centers as Albuquerque and Las Vegas. It became the progenitor of the excellent public school system which in our enterprising towns is fully equal to that of the older states. As need for its work in the larger towns ceased it pressed on into the wilderness, where the untutored native remained two hundred years behind the times. In these isolated villages the mission school has been a power for intelligence, patriotism, and morality. It has brought to the people the English language as the basis of American citizenship; a knowledge of our country and its institutions as a basis for patriotism; an open Bible and the ability to read it as a basis for faith free from superstition; and a moral ideal set before them in living characters, in the

person and life of the teacher as a model and incentive to a real Christian life.

New Mexico is about to become a state with a population of 327,000, nearly one-half of which is Mexican. But for such work as has been done by this Society this Mexican element must have remained largely without a knowledge of our language, institutions, and ideals, and therefore totally unfitted for citizenship in a state of the Union.

We have a right to congratulate ourselves that so much has been done to prepare the native population for statehood. Much, however, remains to be done to complete the work. For at least ten years more, in all probability, we shall need to continue our work in the Mexican towns, until the public school system is fully able to take care of the educational needs.

We must push the industrial training in which we are the pioneers and chief advocates in New Mexico to its full fruition. We must train the children along hygienic lines, showing them how to live healthful lives and protect themselves from the epidemics that periodically decimate the population. We must lodge in the minds of the people, unmistakably and ineradicably, the conception of morality as an essential part of religion.

I am pleased to note that there has been further improvement in the pub-

lic schools in our Mexican towns the past year. Two of these have been taught by Mexican young ladies who were educated in our own schools and who have shown themselves capable teachers. The equipment of the public schools is still entirely inadequate, however, to meet the needs of the school population, and in many cases the teachers are incompetent.

It is interesting to see Catholic priests acting as the ardent advocates of the public school. They frankly admit that it is not that they love the public school more, but ours less; yet the miracle has been wrought and to our schools belong the credit. We shall not feel, however, that we have fully attained our end so long as the public school is called "the Catholic school," and is made such, in fact, just as far as individual teachers will lend themselves to the scheme.

Much activity has been displayed the past year in the effort to turn pupils from our school to the public schools and in some places with considerable success. All possible pressure by denial of religious privileges has been brought upon parents to re-

move their children from our schools. The fact that so many have remained firm under the circumstances is a powerful testimony to the worth of our school. And in many cases where parents have withdrawn their children it has been done under such protest and sense of injury as to manifest their great attachment to our schools and teachers.

In several of our schools, owing to the above-mentioned cause, the attendance has been smaller than usual this year. In others, however, there has been an increased attendance, and in all the interest has been marked. A notable addition has been made to the equipment of the schools in the way of maps, globes, weights and measures, and tools and implements for industrial work. These helps have greatly increased the interest of the pupils. We need all possible help of this kind, for we wrestle "with principalities and powers and with the rulers of the darkness of this world" and with unmitigated ignorance and with the difficulties of the English language. Considerable money can still be spent to great advantage in increasing the equipment of our schools.

ANNUAL REPORT FROM UTAH

Rev. S. H. Goodwin, Superintendent

A SURVEY of the field for the year just closing reveals a number of interesting and significant features. Among these is the evidence of a marked change of attitude, on the part of the church authorities, toward some of the fundamental doctrines of the church, and growing independence of priestly rule on the part of the constituency of the Mormon church, more especially among the young people.

At the Quarterly Conference held in Logan last fall, immediately after the General Conference, Apostle Francis Lyman—who will be the next President of the Mormon church, if he lives—denounced those mission-

aries of the church and others, who have been inducing unsuspecting women to come to Utah to enter polygamous relations, and he declared with strong emphasis that "skulduggery must stop." And at the General Conference held early in April of this year, President Smith issued a statement to the effect that plural marriages must cease, and that the church would deal with any who transgress in this matter.

That such marriages have taken place repeatedly since the Woodruff Manifesto cannot be successfully denied. That the church authorities are in dead earnest in the matter now is not so certain, in view of the quib-

bling of the past. However, one notorious offender, who has taken at least three plurals since the manifesto was issued, and is accused of performing the ceremony which has materially increased the number of plurals of other polygamists, was, on the 7th of January of the present year, "disfellowshipped" for being out of harmony with the Council of the Church on the questions of the rightfulness of recent plural marriages and the authority to perform such marriages.

Absolute obedience to the priesthood in all things has been, and is, one of the fundamentals of the Mormon principles, and though the "strong hand" has lost none of its might, there are signs of restlessness on the part of some of those who are held within its grasp.

A year ago last fall the president of the B. Y. U. of Provo led all the students and pupils of that institution in a great demonstration in behalf of prohibition. Last fall the president did campaign work for the saloon element. This acrobatic performance did not meet with the approval of the students, and they proposed to march again in the interests of a "dry town."

The president exhausted all of his resources in an effort to prevent this, but in spite of this the students marched in orderly array—some 700 strong—carried banners and mottoes of appropriate design, and three of their number made most effective speeches in justification of their opposition to the authorities of the school. They boldly claimed for themselves the right to think and to act by reason of their American citizenship. The larger part of these students are voters.

The writer of these lines, without any reference to the merits of the question, and in common with scores of other citizens, shouted himself hoarse over this evidence of independent thinking—grounded in a conviction—which led these young people to stand by their guns, even in oppo-

sition to their leaders. The writer did not hesitate to declare this to be the greatest event of his twelve years' residence in Utah, and to predict that the young men and women who had discovered that they could think and act for themselves in one matter, without bringing the heavens down upon their heads, would very soon use this birthright along other lines.

The fulfillment of this prediction came sooner than any of us anticipated it would. Early in the present year, three of the best trained and most scholarly teachers in the B. Y. U. were called before the Trustees of the institution on the charge of having recognized in their instruction of their classes the theory of evolution, and of having squinted toward higher criticism in their classes of theology. "Truth is Mormonism, and Mormonism is truth," declared the president of the school. The Trustees took the position that only such instruction as should meet the approval of the authorities of the church should be given in the school; evolution was laughed out of court by the time-worn reference to the "monkey," and the teachers were given to understand, and that plainly, that they must conform or get out. All three go at the end of the school year.

The college students in the institution—114 in number—learning of the contemplated action, circulated a petition for the retention of the offending professors, and modestly, but forcefully, declared their adherence to modern scientific findings. This petition was signed by 95 of the 114 students. For the second time within eight months a body of young men and women, born and reared in Mormon homes, knowing no other religion, stood on their rights to think for themselves, and to hold views that are frowned upon by their leaders. To people outside of Utah, these may appear of little significance, but to those who know the character and the insistent demands of "authority," the events here chronicled are of the

most far-reaching significance. Teach people to think for themselves, and shackles must fall.

And just at this point our work comes in. From the beginning of the "New West" days to the present, our schools have stood loyally for freedom of thought based upon an educated mind, and for a Christian citizenship. This work has told, and is telling, mightily in the direction of inculcating principles and setting standards which

are as leaven in the midst of this people. Some of the students who signed the petition mentioned above had their preparatory training in our schools, and others of our graduates are scattered over the length and breadth of the state, where they are helping to mold the life and ideals of this commonwealth. As teachers in the public schools—five of them in the city schools of Provo—they are helping to bring about better conditions.



NORTHLAND COLLEGE, ASHLAND, WISCONSIN

Rev. M. J. Fenenga, President

ALL friends of this struggling pioneer college will be glad to know that the \$100,000 endowment reported last year as being *pledged* can now be reported as fully *paid*. This is the first endowment for this rapidly growing college, and to secure it so quickly from so many people is an unfailing indication of the wide circle of friends of Northland. Most of this money for endowment came in small sums from people to whom the giving of it means a real sacrifice.

Attendance in all departments of the college has been larger than ever before. It is significant that the attendance is made up more largely of students in advanced classes. The requirements for admission have been raised and the standard of scholarship has been materially advanced by a reorganization of the work under the charge of teachers who are specialists.

Enthusiasm for a college education has manifested itself as never before, and the strong grip which the school has put upon its pupils is shown by the fact that most of the graduates of the academy purpose to take the college course at Northland. Plans are already shaping to make the first year of giving the bachelor's degree to a student at Northland College a

year of jubilee. Unless some unforeseen chance prevents, the year 1912 will witness the graduation of three young men from Northland College. This is a complete vindication of the faith of those who voted five years ago to begin college work here.

During the season just closing, about 1,200 trees have been set, outlining the forty-acre campus with a permanent row of shade trees. Experiments are being made with native evergreens and with trees sent by friends in the East. Still the campus, for which nature has done so much, is waiting for some friend to make of it a park which shall be the pride of this growing city and as fine a campus as there is in the state.

The industrial department of the school has been more than taxed to supply work for the students who must have it in order to continue here. The printing office and cement work especially have been entirely inadequate for the demand made upon them, both by workers and for products. We have the market and we have the workers. All we need is more equipment in these splendidly helpful departments. There is an unlimited opportunity here to help those who want an education and have nothing to pay for it with but strong arms and willing spirits.

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

MISSIONARY AND EXTENSION DEPARTMENT

Office: Congregational House, Boston, Mass.

Rev. Frederick H. Page, President; Rev. William Ewing, D.D., Missionary and Extension Secretary; Henry T. Richardson, Treasurer; Chicago Office, 19 So. La Salle Street, Rev. Robert W. Gammon, District Secretary; Rev. J. P. O'Brien, 4128 Campbell Street, Kansas City, Mo., Educational Secretary for the Southwest; Rev. Miles B. Fisher, 948 Market Street, San Francisco, Cal., Educational Secretary for the Pacific Coast.

SOME RESULTS OF THE WORK OF THE SUNDAY SCHOOL SOCIETY ON THE PACIFIC COAST

THE STORY OF THE CHURCH AT SALIDA

By Rev. M. B. Fisher, Superintendent for
Northern California and Nevada

It was a case of the fitness of Congregational polity. For years there had been an organization of another denomination. A long generation ago a building was erected. Here the original church had its day; here it declined. Long after the days of their settled minister three trustees of the church survived to hold the church property. Then the denomination itself ceasing to be, and the exigency complete, our Society's missionary visited the place. He tendered his

services and was welcomed; preached, and was bidden come again; proposed a series of nightly meetings, and was invited to hold them; suggested a Congregational church, and was privileged to assist in its organization. Then without dissent, the property was deeded to the Conference, till the church should be incorporated to hold it. Soon the Union School that had sprung up in the interim voted to become organically identified with the church. The church is the only one in the town, and ministers to a growing farming community on land recently brought under irrigation and subdivided. A parsonage has just been built and opportunity is fully furnished for some ready man's good service.



A CHURCH BUILT FIFTY YEARS AGO

A SUBURBAN WORK

The people who make up this church come from pleasant homes of comfort, yet they are not averse to worshipping for a season in a tent or in a rough board building. Many of them have just come from a church of comfortable equipment a mile and a half distant. With the assistance of

the Sunday-School Society at the start, the enterprise has made steady growth.

The work started as a school, in a shack built to house gangs of workmen. A better era began in a tent. With winter a floor was added. Another winter required a shelter more substantial, and a rough board building was put together. Now the time has come for something as good as their own homes, and plans for building are in the air. This is a kind of work easy to foster, because of the sweet reasonableness and steadiness of the people. Intelligence and devotion would argue that Boulevard Church should early become strong in this growing suburb of Oakland.

C. C. S. S. S. S.

By Rev. Huber Burr, Missionary for Northern California

That is, "California Congregational Sunday School Snap Shots," for we are growing too rapidly for time exposures! Unique pictures, too; taken from positives rather than from negatives. May type and words dissolve into impressions as vivid and realistic as were the originals.

Exhibit A.—Mountain scene, this. Falling snowflakes; dense pine forests dimly in the distance seen. A group of huddled buildings; homes, hotel, post office, the store, blacksmith shop and saloons! A blanket of white spread over all; capping every post, wreathing every tree and twig; and piled in drifts deepening every moment, as the snowflakes silently fall. Through the storm and drifts a crowd of rosy-cheeked, merry boys and girls, scrambling on towards the little country school-house, determined to have Sunday-school in spite of the weather! The only Christian service in the whole country for many, many miles around. Does it pay?

Exhibit B.—A chrysalis? Yes. Of the genus known as "church;" species, Congregational; the germ, a "Union" Sunday School. The developing influence, Gospel light shed through a week's meetings held by the Sunday-school missionary and the pastor. In its present stage the chrysalis consists of a list of names of twenty-five persons pledged to form a Congregational Church, away up in the mountains of Lassen County, sixty miles from the railroad, and the only church for miles about. Does it pay?

Exhibit C.—A full-fledged specimen of the same sort as above, but a product of the warm clime of the San Joaquin Valley. Similar germ and like process of development, resulting in the First Congregational Church of Central District—a growing community previously split and divided into almost all known varieties of religious beliefs. Now, the picture shows a neighborhood united in most cordial and hearty fellowship. Does it pay?

Exhibit D.—Two thousand feet and more above sea level; on the eastern slope of the Coast Range; above a typical, old-time mining town. The beautiful, placid, artificial lake is the town water supply. On the bank stands a youth—the frightened tool of a wicked criminal. He is scanning the surroundings, preparatory to an attempt to perpetrate one of the most fiendish crimes ever conceived, viz., to poison the entire town by poisoning the reservoir!

A sequel picture: the same scene. On the bank, the same youth—but not the same! A light shines in his eyes; his head is up; his countenance frank and open and fearless. He has been set free from a thralldom diabolic. One word tells the secret—"Sunday school." First as the germ; then the church and pastor; then the conversion and transformation of a young life dedicated to crime and well schooled in it! "A soul from death" and "a multitude of sins!" DOES IT PAY?

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.

Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

IMPORTANT ANNOUNCEMENT

AT the suggestion of the Apportionment Commission, hereafter our announcement of receipts will be made so as to show "what are the contributions that can be counted for Apportionment." These will show the receipts from the churches and church organizations such as Sunday-schools, Young Peoples Societies, Women's Missionary Societies and the Women's Home Missionary Unions when in remitting they give us a list of the particular churches to which the remittance is to be credited. All individual gifts which the donors request when remitting to be credited to some church will be

announced as from the church. Conditional gifts, legacies, income, undesignated gifts whether from individuals, or societies such as State Conferences and District Associations and special gifts, will be included in the sum total of gifts as reported from time to time on the reading page of the Board's Department. We especially request that the friends sending personal gifts will state in remitting if they wish their gifts credited to the church. Always give the name of the church if this is desired. Announcement of receipts will be made quarterly in the October, January, April and July numbers of *THE AMERICAN MISSIONARY*.

GREATER THINGS FOR MINISTERIAL RELIEF

THE above is the topic for the Woman's Missionary meetings in September as announced by "The Woman's Home Missionary Federation," program, admirably suggestive, as prepared by Mrs. Nugent and published in the August *AMERICAN MISSIONARY*. The Board appreciates most deeply this practical and helpful co-operation of the Women's Home Missionary Unions.

When the denomination is fully informed concerning the basis and need of Ministerial Relief we believe there will be a generous and adequate response. The income and the work in general has increased nearly four-

fold in the last ten years. Greater Things are therefore being done right along. There is still room for growth. Present results are more than fifty per cent. below present actual necessities.

One of the most pressing needs of the hour is a larger Endowment Fund. Here is a field of benevolence which has not yet been possessed, scarcely entered, by the people of means in the Congregational Churches. Wealthy Congregationalists have established or endowed Colleges, Hospitals, Orphanages, Homes for the Aged, have given great sums to Foreign and Home Missions, have built Memorial Churches

and richly blessed mankind through these princely and wise benefactions. Where is the Christian man or woman or Christian men or women, who will endow Ministerial Relief? Is there any field of benevolence more attractive, any use to which money can be put that would do more good, be more worthily bestowed or more in accordance with the spirit of Christ, than bringing good cheer, comfort and blessing to the Master's veteran hosts, who after years of valiant and self-sacrificing service, tarry with us in the feebleness and benediction of old age?

Here in this field, ready, inviting, unoccupied, is the opportunity for perennial good, for causing one's name and life to be held in blessed and imperishable affection. An endowment gift of \$10,000 would keep two of these heroes of the cross, an old minister and his wife, in comfort for unknown years. As rapidly as one couple passed on to the Father's House where pensions are not needed, another couple equally worthy and needy, would take their place. If such a donor, already with the Lord could know, and we think he could, of this perpetual ministry, eternity would be filled with gratitude and praise to God that he was led to minister in such a way. Surely there must be somewhere among the more than 700,000 Congregational church members and more than one million of those whose affiliations are Congregational, some who are to enter soon, by direct or Conditional Gifts or by Bequest, into this attractive field, with large amounts. What Mr. Carnegie has done to promote education by his teachers' endowments, some one on a smaller or as large a scale, will do to promote the Kingdom of God by providing pensions for the outworn workers of the cross.

Such provision for aged ministers would promote the Kingdom of God, in increasing the efficiency of the ministry, relieving it from anxiety and the strain for the necessary things which saps the vitality, hinders

devotion and consecration; in increasing the number who enter the ministry and raising the standard of preparation and qualification; in enabling the aging minister to retire and make way for the younger man, before his usefulness had become impaired and the welfare of the church imperilled. The church itself could do more for the forward work if it could be largely released from the care of that which was behind.

But the most attractive side of this opportunity for greater things is to be found in the approval of Christ upon His churches for their proper and loving care of those who have been His servants, borne His cross and extended His Kingdom. Those who receive His servants receive Him and those who minister to them minister to Him. All such shall surely receive their reward.

Among the most important greater things demanded by Ministerial Relief is a larger pension. Mrs. Nugent in the September program has emphasized this fact. An average annual pension for the three years ending with July 31, 1910, of \$132 is not creditable to a great denomination like ours. She intimates a pension of \$1,000 a year. Even this would be less than many of the Carnegie pensioners receive. But if half that sum could be realized for aged Congregational ministers and their widows it would be creditable to our churches, and we believe would be eminently satisfactory to the retired pastors. As we write, our eyes fall upon a newspaper report of the new law in New York, just signed by Governor Dix and approved by Mayor Gaynor, providing pensions for the Street Cleaning veterans and their families in New York City. This law provides that 3% shall be deducted monthly from their salaries to be added to the pension fund. The balance is paid by the city. A street cleaner who has served 20 years and has reached 60 years of age, is retired on half pay for the rest of his life. One who has been permanent-

ly injured in pursuit of his duties is entitled to \$25 a month for the rest of his life, regardless of the term of his service. The widow of an employe who is killed or who dies from injuries received in the service receives \$300 a year for the remainder of her life. A child of an employe, if left a double orphan, receives \$200 a year until 18 years old. These facts show that a street cleaner in New York City is far more generously provided for in old age and misfortune than are Congregational ministers. We understand, too, that their average wage is larger than that of our ministers.

A minimum pension of \$500 instead of a maximum of \$300, as at present, is one of the greater things to be achieved for Ministerial Relief.

CLOTHING AND BOXES

It is in the Fall of the year we try to supply boxes of clothing and other useful articles to the homes of the aged ministers. By the time this number of *THE AMERICAN MISSIONARY* reaches its subscribers we will be prepared to furnish to churches and Women's Missionary Societies the names, measurements and needs of various Ministerial Relief households. Any organizations desiring to prepare boxes should address Secretary Rice in New York.

We can use to advantage clothing for men, women and children. There is special need for suits, overcoats, and extra pairs of pantaloons. Bedding and household linens, such as towels, tablecloths and napkins, are asked for. One aged minister requests a razor, and several, shoes, and most of them underwear.

There are many persons who have a few useful articles of clothing, not enough to fill a Missionary Box, who would be glad to send them, if they knew how. All such articles may be sent to Wm. A. Rice, Room 523, 287 Fourth Avenue, New York, and under the direction of Mrs. Rice and

the young ladies in the office, will be selected and adapted to those whose measurements are in hand and sent on from there. We request that articles sent to New York be by prepaid express. If sent by freight we have to pay for drayage, which is usually so expensive that but little, if anything, is saved. All shipments made direct to families should be prepaid.

We again express our obligation to the friends who aided in this important part of the work during the past year. We never before received such great help. And the standard of the articles was excellent. We cannot use badly worn or soiled garments. We are dealing with educated and refined people. The friends of this cause have shown their appreciation of this fact in the past, and we are sure will continue to in the future. We would like, if possible, to complete this part of the work of the Board by Christmas. We do, however, extend it, in some degree, even into the Spring.

Write to the New York office for the special Clothing Department leaflet, now ready.

A CHEERFUL GIVER

One of the annual givers to this Board in remitting his gift for 1911, which is 50% more than it was in 1910, says: "Please do not fail to send me a reminder of your needs every year lest I forget. I shall always be glad to give what little I can toward this work which offers so strong an appeal."

How refreshing is such a message! How it enhances the value of the gift! We are told that "God loves a cheerful giver. And we all do. But no one can appreciate the encouragement gifts made in this hearty way bring to those who are responsible for securing the funds required by any important benevolence, until he has passed through the experience. Be a cheerful giver.

THE WOMAN'S HOME MISSIONARY FEDERATION

President, Mrs. B. W. Firman, 6505 Augusta Street, Oak Park, Ill.; Treasurer, Mrs. H. A. Flint, 604 Willis Avenue, Syracuse, N. Y.; Corresponding Secretary, Mrs. W. W. Newell, 244 Wesley Avenue, Oak Park, Ill.; Editorial Secretary, Mrs. W. H. Nugent, 138 High Street, Newburyport, Mass.

TOPIC FOR OCTOBER, 1911

INDIANS AND ESKIMOS

American Missionary Association

No special devices to coax attention are necessary for this topic. The supply of new captivating literature from our National offices is irresistible and the assortment on Indians and Eskimo furnished by the A. M. A., 287 Fourth Avenue, N. Y. reads like a popular magazine. We present two programs—which may be chosen between or cut down into one.

THE ESKIMO.

Instead of direct reading from the Scripture let some one read Rev. J. F. Cross' account of how the Scriptures must be used among the Eskimo. The Eskimo's experience and language is so limited that there is great difficulty to make clear much of the imagery of the Bible. How the missionary does this is very interestingly described in "If You Were a Missionary in Alaska."

Next distribute to each one present cards bearing a map of Alaska. These cards may be procured of the A. M. A. They are called "Sunshine for Arctic Alaska," and are intended in reality for children. They should eventually go to the children, but the map upon the card will serve a purpose at this meeting, after which they may be taken home to the children in the families represented, or collected and used in the Sunday-school. They have indications for the children

punching an outline map to represent coins collected for Alaska. Call attention to Cape Prince of Wales, way up on the western coast, as all that will be told of Eskimo life and missions relates to that region.

TOPIC I.

THE HISTORY AND PERSONNEL OF THE MISSION.

Much of interest can be told in this, and certain things should be so emphasized that they would be carried away in memory by all; as, for instance, the date of the founding, the murder of Mr. Thornton and heroic pioneer work of Mr. Lopp, the exceptionally effective labors of Rev. J. F. Cross, who still labors for the A. M. A., though at present among the Indians of So. Dakota, and the names and qualifications of the present missionaries, Dr. and Mrs. Chas. A. Thompson, who compare so favorably in many ways with Dr. Grenfell, and whose field is in every way as worthy as the famous Labrador Mission.

Use leaflet, "What Has Been Done in Our Mission in Northern Alaska."

"Study Leaflet No. I—Alaska."

"Cape Prince of Wales, Alaska."

"If You Were a Missionary in Alaska" (the introductory note about Rev. Cross). "Sixty-fourth Annual Report," page 13.

It is always well to choose for a topic one that cannot be presented merely by the reading of a leaflet in whole at the meeting. So use for

TOPIC II.

HOW ALASKA IS ONE OF THE MOST DIFFICULT AS WELL AS THE MOST ENCOURAGING OF MISSION FIELDS.

Use "Eskimo Land and Life" and "A Missionary Tour in Alaska," both to be found in THE AMERICAN MISSIONARY for July, 1911, and the leaflet "What Has Been Done In Our Mission in Northern Alaska."

Here is opportunity for description of the people and country and for the refresh-

ing information of how the gospel influence preceded the vices of civilization there, and fruits are in evidence already.

TOPIC III.

HOW REINDEER HAVE BEEN USED BY OUR MISSION.

Use a magazine article copied by the A. M. A., also a paragraph in the leaflet, "Eskimo Land and Life."

TOPIC IV.

ESKIMO HOME LIFE.

Use leaflets "Eskimo Women," "Eskimo Adoption," "Eskimo Children."

THE INDIAN.

Whether you have a roll call regularly or not, have one to-day on "Indian Characteristics." Use leaflet, "Indian Life on the Reservations," for material. Let the leader read the first paragraph about the necessity of studying any people "appreciatively" and then cut up the various paragraphs which follow (get several copies for clipping) and give them out to people who will read audibly.

TOPIC I.

THE MOST RECENT CHANGE WHICH THE INDIAN IS FACING AND HOW THE CHRISTIAN MISSION CAN HELP HIM.

Use "Sixty-fourth Annual Report," page 12; "Work Among the North American Indians," "The Prairie People and Missions." This will be the chief topic as it deals with the question of the government's policy and the attitude of the church.

TOPIC II.

MISSIONARIES WE SHOULD KNOW.

The work and not the workers is what we usually emphasize in these studies, but there are a few names, for so long connected with our Indian Missions, that there would be a real inspiration in knowing them. Write brief sketches of Miss Mary C. Collins of Standing Rock Agency, The Riggs family of Oahe, S. D., and Santee, Nebraska, Rev. C. L. Hall of Fort Bert-hold, N. D., Rev. Robert Hall of Rosebud Agency, S. D.

Use leaflets, "Thirty Years Among the Indians," by Miss Collins; "Work Among the No. American Indians," the introductory note regarding the Hall family; and address the A. M. A., also for an account of the Riggs family who have given their lives to Indian work.

TOPIC III.

A DESCRIPTION OF SANTEE NORMAL TRAINING SCHOOL. See leaflet on Santee by Santee Principal F. B. Riggs.

THE MODERN HIAWATHA

Is the title of a story in verse to be used with tableaux, which would make a most delightful program for a public meeting, using eight or ten people—boys and girls and older ones. Perhaps this October meeting in Indian Summer could be made a special one and such a program be presented. The programs can be obtained in quantities from the A. M. A.

SIXTH ANNUAL MEETING

The Sixth Annual Meeting of the Woman's Home Missionary Federation will be held in Chicago, October 16-17, 1911.

The general topic will be, "How the Women Have Helped and Will Help the Work of the Homeland."

Monday will be occupied with business sessions in Handel Hall.

Miss Ella Leland, Vice-President at Large, will preside at all business sessions.

On Tuesday morning the meeting will be in the new First Church. Opening devotional exercises will be led by Mrs. Dorothy Firman Van Ess. The Jubilee Singers will sing. The principal speaker will be Mrs. Ida Vose Woodbury. It is expected also that Miss Lydia Finger and Miss Miriam Woodberry will give addresses, and Mr. Johnson, Chairman of the Apportionment Commission will also speak.

It is hoped that so far as possible delegates to the Federation meeting be also appointed delegates to the annual meeting of the A. M. A. in session that same week at the same place. Communications regarding entertainment for those who are to be present only for the Federation should be addressed to Mrs. G. H. Schneider, 3437 W. Monroe St., Chicago, Ill,

ACKNOWLEDGMENTS OF RECEIPTS

The Congregational Home Missionary Society

Willis E. Lougee, Treasurer - 287 Fourth Avenue, New York, N.Y.

July, 1911

MAINE—\$89.39.

Auburn: M. A. F., 2. Eggernoggin: W. E. W., 5. Gilead: H. F., 1.60. Hampden: 10.73. Kennebunk Beach: S. E. D., 5. Norridge-wock: C. F. D., 2. North Yarmouth: 20. Portland: D. E. McF., 2; W. P. R., 5. Saco: First, 33.06; A. C. J., 1. West Kennebunk: M. F. S., 2.

NEW HAMPSHIRE—\$862.44.

N. H. H. M. Soc., A. B. Cross, Treas., 180.79. Bennington: M. A. R., 2. Bradford Center: 2. Concord: N. F. C., 1; A. Friend, 50c. Exeter: S. M. B., 25. Hancock: F. H., 5. Kingston: 4.65. Laconia: 59.40. Lyme: A. J. W., 1. Manchester: B. N. G., 3. Peterboro: Union, 10. Portsmouth: North, 491.40. Somersworth: First, 27. West Rindge: First, 14. Wilton: Second, 35.70.

VERMONT—\$2,934.26 (of which legacies \$2,808.93).

Barre: 23.70. Brandon: 11.80. Burlington: C. N., 1; L. B. T., 1. Granby: H. W. M., 2. Greensboro: 13.80. Guilford: Estate of M. S. Tyler, 50. Holden: M. E. M., 1. Lyndon: 10. - Orleans and Brownington: 27. Randolph Center: A. Friend, 20. Saxtons River: H. S. J., 2. Sheldon: 5.03. Wallingford: A. Friend, 1. Wilder: E. F. W., 5. Windsor: R. M. H., 1. Woodstock: Estate of Mrs. H. F. Rice, 2,758.93.

MASSACHUSETTS—\$5,990.82 (of which legacies \$3,218.76).

Mass. H. M. Soc., J. J. Walker, Treasurer, 140.37.

Amherst: M. L. D., 1. Boston: M. C. L., 5. Bradford: S. W. C., 5; M. E. S., 1. Brant Rock: H. D., 10. Brookline: Leyden, 50; R. W. S., 2. Chelsea: First, 36. Cambridge: S. C., 2.20; E. C. M., 5. Chicopee: 1st, 22.50; S. S., 2.67. Chicopee Falls: 15.17. Concord: A. T., 5. Danvers: S. S. D., 5. Dorchester: Second, 79.38. East Boxford: M. N. C., 1. East Bridgewater: H. W., 10. East Douglas: R. F. A. W., 2. Enfield: 50; F. W. K., 10. Falmouth: M. L. B., 25c. Framingham: Plymouth, 25. Gardner: S. G. C., 1. Great Barrington: C. E. P., 3. Hatfield: A. A. P. G., 3. Haverhill: C. N. D., 5. Holyoke: First, 78.64; T. W. K., 5. Hudson: H. L. E., 5. Lawrence: First, 77.31. Lenox: 51.71. Leominster: Ortho., 120; Orth. & C. E., 9.60; E. A. H. G., 10; F. A. W., 15. Lexington: G. W. S., 1. Lowell: Kirk St., 73.50. Ludlow: A. Friend, 2. Mansfield: Ortho., 39.92. Marblehead: First, 51. Marlboro: R. H., 1. Medford: C. I. W., 25; F. E. W., 25c. Middleboro: A. Friend, 1. Middletown: M. T. P., 2. Millbury: E. W. P., 2. Mitteneague: 14.50. Natick: F. S. L., 5. Needham: C. A. F., 2. New Bedford: North, 23.31; M. A. F., 10. Newburyport: V. M., 5. Newton: First, 238.71. Newton Center: F. A. G., 2. Northampton: O. B. B., 3; C. P. B., 2; B. N. L., 2; C. P. R., 2; S. C. S., 1. North Chelmsford: F. E. V., 1. North Wilbraham: Grace Union, 14.07. Princeton: C. E. R., 2. Roxbury: F. L. F., 15; L. M. H., 5. Rutland: N. I. S., 5. Salem: M. B. S., 5. Scituate: M. A. C., 5. South Amherst: W. H. A., 15. South Egremont: 5.80. South Hadley: B. A. B., 10. Spencer: First, 50. Springfield: Estate of Lucy A. Fuller, 2,687.13; Estate of Helen Spring, 75; South, 34.90; A. S., 1; E. S. T., 10; E. W. W., 10; M. E. K., 5; S. A. H., 3; S. C., 5. Sturbridge: Estate of Mary P.

Fuller, 456.63. Three Rivers: R. C. N., 1. Topsfield: H. S., 1. Townsend: A. G. S., 1. Upton: B. C. W., 1. Uxbridge: First, 15.92. Walpole: 5. Waltham: C. W., 10; M. F. S., 10. Wellesley Hills: First, 5. Westboro: A. K. H., 5. Westfield: First, 90.51. Westminster: First, 11.87. Williamsburg: 1st, 30. Williamstown: J. B., 3. Winchendon: L. A. H., 5. Winchester: H. C. O., 10. Worcester: Piedmont, 300; E. C. E., 5; H. W. S., 3; J. O. B., 5; M. L. S., 5. Wrentham: A. Friend, 2; J. R. S., 2. W. H. M. Assoc. Miss E. A. Smith, Asst. Treas., 664.

RHODE ISLAND—\$11.70.

R. I. H. M. Soc. F. H. Fuller, Treas., 9.70. Providence: A. C. F., 1. Slatersville: A. D., 1.

CONNECTICUT—\$6,775.15 (of which legacy, \$4,000.00).

Miss'y Soc. of Conn. Rev. J. S. Ives, Treas., 481.93.

Andover: M. E. H., 10. Berlin: Estate of Mrs. C. H. Wilcox, 4,000. Bethlehem: 19.41. Black Rock: 36.86. Bridgeport: E. B., 1; H. F. B., 1. Bristol: H. A. H., 2. Canaan: H. C. B., 15. Chaplin: J. C., 1. Clinton: A. Friend, 2; C. H. G., 2. Colchester: G. L. E., 1; S. S., 6. Collinsville: F. I. B., 5. Columbia: Misses K., 2. Cromwell: First, 34.98. Danbury: E. & D. T., 1. Durham: H. G. N., 10. Eastford: 12. East Woodstock: 11.15; E. A., 5. Gilead: 17. Greenwich: Second S. S., 26.34; G. H. M., 50. Guilford: H. C. L., 5. Hampton: J. W. C., 5. Hartford: Farmington Ave., 150.83; Member of First, 8; Windsor Ave., 106; A. L. H., 1; B. W. L., 5; C. P. B., 5; E. C. S., 5; E. L. S., 5; E. J. T., 3; E. W., 2; F. H. W., 1; H. C. S., 5; M. F. C., 2; S. M. A., 1. Ivoryton: 26.41. Kensington: S. S., 25. Kent: S. S., 10. Lebanon: A. Friend, 10. Litchfield: E. A. W., 2. Madison: W. L., 1; J. J. M., 1. Mansfield Center: First S. S., 3; C. H. L., 5; N. E. B., 2. Middletown: T. G., 1. New Haven: Dwight Place, 150; A. Friend, 1,000; C. C. T., 1; M. J. S., 1. New London: E. G. S., 5. Newtown: M. E. S., 25. New Milford: E. G., 1. Norwich: 2nd, 37.44; H. L. Y., 1. Park, 160.16. Norwich Town: L. G. L., 20. North Haven: A. E. B., 1. Plainville: 26.11. Putnam: C. H. B., 2. Saybrook: T. C. A., 5. Seymour: C. J. A., 1. Sharon: First, 11.60. Sherman: M. G. G., 2. South Glastonbury: 12.15. South Manchester: W. F., 1. Southport: F. W., 20. Stafford Springs: 107.67. Suffield: H. H. B., 2. Talcottville: J. G. T., 10. Vernon Center: 2.11. Waterbury: L. W. T., 2. West Hartford: C. A. C., 1. West Suffield: B. S., 2. Woodbridge: 15.

NEW YORK—\$442.71.

N. Y. H. M. Soc. C. W. Shelton, D. D., Treas., 49.84.

Beaver Dams: L. B., 1. Berkshire: H. B. J., 1. Bronxville: C. L. T. W., 5. Brooklyn: J. S. B., 10. Buffalo: W. H. H., 10. Canandaigua: S. F. B., 1. Cander: First, 48. Clifton Springs: M. F. P., 10. Clinton: M. E. F., 1. Cortland: H. E. R., 100. Flushing: First, 48. Gasport: O. T. B., 1. Greene: 28. Ithaca: Gasport: 2. Jamestown: G. C. K., 2. Kiantone: 8. Lockport: E. G. D., 1. Mt. Kisco: B. D., 5. Mt. Sinai: W. A. F., 1. New York City: K., 100. Orient: 25. Patchogue: J. L. J., 1. Phoenix: First, 6.12. Portchester: C.,

3. Randolph: E. M. C., 1. Stony Brook: J. P. R., 5.
- NEW JERSEY**—\$178.40.
 Bloomfield: R. S. B., 1. Closter: First, 15.62.
 Egg Harbor City: 5; S. S., 6. Glen Ridge: 50. Montclair: A. M. C., 1; First S. S., 20;
 B. W. B., 5. Newark: First Jubé Memo., 30;
 Belleville Ave., 38.78. Morristown: H. M. C., 1. Plainfield: F. W., 5.
- PENNSYLVANIA**—\$117.60.
 Allegheny: First, 9.10. Barryville: 12. Homestead: Puritan, 9. Kane: First, 23.50.
 New Milford: C. M. T., 1. Oil City: C. T., 10. Philadelphia: M. L. A., 5; F. A. W., 10. Ridgeway: C. W. R., 3.
 Woman's H. M. Un. Mrs. D. Howells, Treas. Kane: W. M. Soc., 20; Jr. C. E., 5. Meadville: W. M. Soc., 10. Total, \$35.
- MARYLAND**—\$1.00.
 Baltimore: L. B. M., 1.
- DISTRICT OF COLUMBIA**—\$168.85.
 Washington: First, 168; Plymouth, 85c..
- WEST VIRGINIA**—\$21.53.
 Huntington: First, 21.53.
- NORTH CAROLINA**—\$17.50.
 Dudley: 2.50. Montreat: A Friend, 5. Waynesville: H. C. P., 10.
- ALABAMA**—\$10.00.
 Calera: 1. Thorsby: 8. Wallace: 1.
- FLORIDA**—\$41.08.
 New Smyrna: Christ, 11.71. St. Petersburg: 29.37.
- TEXAS**—\$40.00.
 Dallas: Central, 40.
- TENNESSEE**—\$15.00.
 Johnson City: F. A. C., 15.
- OHIO**—\$190.75.
 Cong. Conf. Rev. J. G. Fraser, Treas., 143.19.
 Cleveland: P. B. S., 5. Lorain: W. A. D., 1. Medina: In Mem. of A. B. B., 3. Mt. Vernon: E. A. S., 5. Oberlin: P. A. C., 10. Springfield: Lagonda Ave. Lad. Miss. Soc., 5. Rootstown: K. E. Soc., 13.56. Tallmadge: A Friend, 5.
- INDIANA**—\$95.82.
 Indianapolis: First, 26. Knox: M. L. G., 5. Portland: Liber, 17. Terre Haute: First 47.82.
- ILLINOIS**—\$139.91.
 Cong. Conf. of Illinois. J. W. Iliff, Treas., 36.91.
 Aurora: New England, 50. Earlville: J. A. D., 10. Highland: First, 13. Moline: W. B., 25. Stockton: H. M. H., 5.
- WISCONSIN**—\$247.09.
 Cong. Conference. L. L. Olds, Treas., 86.68. Antigo: Polar Ger., 6. Beloit: E. B. K., 5; W. P., 10. Clintonville: Norwegian, 5.01. Kilbourn: J. M. S., 25. La Crosse: L. C. C., 10. Madison: Plymouth, 16.65; G. H. W., 30. Menomonie: V. A. K., 25. Milwaukee: H. A. K., 1; M. H., 20. Siren: Svenoka Cong., 6.75.
- MICHIGAN**—\$92.05.
 Mich. Cong. Conference. C. A. Gower, Treas., 47.05.
 Clinton: W. A. K., 25. Detroit: F. C. H., 1; M. J. M., 6. Howard City: S. E. F., 5. Lansing: E. M. C., 1. South Haven: E. M. T., 3. St. Ignace: T. O. G., 3. Three Oaks: E. K. C., 1.
- IOWA**—\$364.91.
 Iowa Cong. H. M. Soc. A. D. Merrill, Treas., 240.91.
 Cedar Falls: E. T., 5; O. L., 3. Davenport: J. J. N., 5. Des Moines: M. E. W., 10. Marshalltown: First, 100. Oskaloosa: E. E., 1.
 Keosauqua: Estate of L. Valentine, Special Fund, \$1,000.
- MINNESOTA**—\$107.42.
 Minn. H. M. Soc. G. R. Merrill, Treas., 32.92.
 Claremont: 2.35. Northfield: J. A. L., 5; J. W. S., 25. Rochester: W. J. E., 36. St. Paul: C. S. P., 5. Strip: Scand. Beth., 1.15.
- KANSAS**—\$1.00.
 Lawrence: M. G. M., 1.
- NEBRASKA**—\$45.25.
 Scribner: 35.25. Superior: Ger., 10.
- NORTH DAKOTA**—\$23.65.
 Received by Rev. E. H. Stickney:
 Antelope: 1.21. Barnes: Lad. Soc., 2.70. Glen Land: 1.06. Hillsboro: Lad. Soc., 1.33. Martin: 2.29. Massey: 88c. Regan: 85c. Richardson: 85c. Suttle: 1.98. Total, \$13.15.
 Brantford: 5.50. McHenry: 5.
- SOUTH DAKOTA**—\$84.97.
 Received by Rev. W. H. Thrall:
 Belle Fourche: 2. Erwin: 25. Preston: 3. Redfield: 23.10. Wakonda: S. S. Birthday Box, 3.62. Willow Lakes: 7.25. Total, \$63.97.
 Deadwood: E. L. S., 1. Redfield: 20.
- COLORADO**—\$17.75.
 Colorado Springs: F. H., 5. Fruita: Mr. & Mrs. W. H. V., 12.75.
- WYOMING**—\$69.80.
 Woman's H. M. Union. Mrs. W. B. D. Gray, Treas.
 Big Horn: 1.75; S. S., 2.25. Big Piney: 68c. Boulder: 38c. Cheyenne: Wom. M. Soc., 10.73. Dayton: 10.34. Douglas: 8.25; W. M. Soc., 1.25. Lusk: 11.70. Manville: 1.80. Pinedale: 38c. Rock Springs: 5.75; S. S., 1; Wom. Soc., 2.75. Shoshoni: 6.84. Upper La Perle: 2.95. Van Tassel: 1. Total, \$69.80.
- MONTANA**—\$564.74.
 Received by Rev. G. J. Powell:
 Absarokee: 2.54.
 Big Timber: 1.25. Dodson: 5. Great Falls: 5. Merinos: Union, 95c. Polson: 550.
- UTAH**—\$109.55.
 Salt Lake City: First, 109.55.
- IDAHO**—\$23.35.
 Boise: Wright, 4. Mountain Home: 11.65; Lad. Un., 7.70.
- CALIFORNIA (NORTH)**—\$40.83.
 Oakland: W. H. C., 1. San Francisco: Annual Meeting, 39.83.
- CALIFORNIA (SOUTH)**—\$9.00.
 El Monte: R. M. W., 1. Los Angeles: A Friend, 3; E. L. D., 5.
- OREGON**—\$186.40.
 Beaverton: A. R., 5. Huntington: 9. Lebanon: I. C., 10.
 Woman's H. M. Un. Mrs. C. A. Mann, Treas., 162.40.
- WASHINGTON**—\$15.00.
 Odessa: Friedensfeld, Ger., 5; Emmaus, Ger., 10.
- ALASKA**—\$80.00.
 Valdez: 80.

Summary.

Contributions	\$10,198.98	
Legacies	10,027.69	
Interest		\$20,226.67
Literature		1,663.98
		2.36
Total		\$21,893.01

NEW HAMPSHIRE HOME MISSIONARY SOCIETY.

Hon. Alvin B. Cross, Treasurer.

Receipts for July, 1911.

Claremont: 24.42.	Gilsum: 10.	Hillsboro: Smith Memorial, 94.78.	Hinsdale: 3.29.	East Jaffrey: 24.30.	Manchester: Franklin St., 108.	Northwood Center: 1.25.	Raymond: 15.	Tilton: 60.	Walpole: 20.54.	Total, 361.58.
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CONGREGATIONAL CONFERENCE OF OHIO.

J. G. Fraser, D.D., Treasurer, Cleveland.

Receipts for July, 1911.

Austinburg: S. S., 1.50.	Berea: S. S., 5.	Castalia: Supt. Exp., 9.	Chardon: 11.50.	Cincinnati: Columbia, 9.	Columbus: First, 101.25.
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Plymouth, 44; Eastwood, 27. East Cleveland: Calvary, 10. Huntsburg: 10. Interest: 46.58. Litchfield: 54. Metamora: 5.50. Oberlin: First, 141.42. Sandusky: 9.18 Toledo: Washington St., 16.66. Wauseon: S. S., 10. Total, \$511.59.

From the Ohio Woman's Home Missionary Union. Mrs. Geo. B. Brown, Treas.

Akron: First Y. L., 50. Austineburg: W. M. S., 3.60. Burton: Dr. Hess, C. E., 1.80. Cleveland: Bethlehem, W. M. S., 7.20; East Madison, W. M. S., 5.90; First, W. A., 18; Mt. Zion, W. M. S., 5.40. Hamilton: Dr. Hess, C. E., 5. Lorain: First, W. A., 10.80; Second, W. M. S., 17. Marietta: Harmar, W. M. S., 5. Newark: Plymouth, L. A., 2.70. Parkman: Ch., 7.60. Piedmont: W. M. S., 1.90. Springfield: First, W. M. S., 14.40. Toledo: Washington St., Dr. Hess, P. S. S., 6.87. Total, \$163.17. Grand Total, \$674.76. Deduct Interest, \$46.58. \$628.18.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Rev. J. J. Walker, Treasurer.

Receipts for July, 1911.

Abington: 1st, 23.96. Amesbury: Union, 6.45. Arlington Heights: Park Ave., 15. Beauvais Fund, Income of, 75. Boston: Charlestown, Winthrop, 8.80; French, 8.10; Brighton, 37.70; Pro Christo Club, 5; Finns, 16.91; Roxbury, Eliot, 12.71; Immanuel-Walnut Ave., 13; West Roxbury, South, 86; Jamaica Plain, Central, S. S., 10. Brackett Fund: Income of, 33. Braintree: 1st, 22.96. Bridgewater: Scotland, 1.25. Brookline: Harvard, 590.86. Cambridge: Pilgrim, 41.18. Clark Fund: Income of, 30. Cummington: Village, 8.35. Dana: Y. P. S. C. E., 5. Everett: Mystic Side, 21.15; Swedish, 10. Ewell Fund: Income of, 25. Fisher Fund: Income of, 37.50. Fitchburg: Finnish, 2.44. Framingham: Plymouth, 57. Gurney Fund:

Income of, 62.50. Hampden: 13.88. Hanson, 1st, 5. Haverhill: Center, 20.25; Ward Hill, 3.18; West, Y. P. S. C. E., 75; Bradford, First, 29.91. Holbrook: Winthrop, 12.60. Holden: 10.54. Holliston: First, 17. Hyde Park: 1st, 33.91. Jessup Fund: Income of, 120. For re-investment, 600. Marsh Fund: Income of, 2. Medford: Mystic, 30. Mendell Fund: Income of, 102. Mills: 14.39. Milton: 1st, 36.96. Morgan Fund: Income of, 75. Needham: 1st, 10.90. New Bedford: Trin., 32.32. North Adams: 129. Northbridge: Whitinsville, S. S., 112.26. Phillipston: 10. Pittsfield: South, 45. Plymouth: Pilgrimage, 45. Reed Fund: Income of, 162.25. Rochester: 1st, 26. Shrewsbury: 50. Skillings Fund: 35. South-bore: Pilgrim, 18. Springfield: South, 14.50. Sunderland: 42.50. Templeton: 13.62. Upton: 1st, 8.71. Wall Fund: Income of, 62.50. Waltham: 1st, 21.50. Wellesley: 1st, 105.86. West Boylston: 1st, 18.20. West Medway: 20. Whitcomb Fund: Income of, 226.75. Whiting Fund: Income of, 45. Whitman: 1st, 15. Wil-Hamsburg: 3.89. Willis Fund: Income of, 2.25. Winsted, Conn.: 5. Woburn: 1st, 200. Worcester: 35; Pilgrim, 48.05; Plymouth, 32.48.

Designated for Massachusetts, Andover Seminary, 50. Designated for East Boston Italian, Wellesley Hills, 11.47. C. H. M. S. Adjustment, 16.41.

From the Woman's Home Missionary Association. Miss Lizzie D. White, Treasurer. Salaries: Italian worker, 110; Greek Worker, 76; Rural Worker, 80; Greek Special, 25.

Summary.

Regular (does not include legacies and income)	\$2,294.98
Designated for Massachusetts	77.88
W. H. M. A.	291.00
	<hr/> \$2,663.86

The American Missionary Association

H. W. Hubbard, Treasurer - 287 Fourth Avenue, New York, N. Y.

Receipts for July, 1911

The Daniel Hand Educational Fund for Colored People

Income for July	\$ 2,006.00
Previously acknowledged	54,069.55
	<hr/> \$56,069.55

Current Receipts

EASTERN DISTRICT.

MAINE—\$184.22.

Bangor: First Ch., 25.85. Brewer: First Ch., 8.60. Bridgton: First Ch., 5.19. Camden: First Ch., 14. Ellsworth: First Ch., 8. Farmington: Ch., 17.50. Hampden: Ch., 5.36. New-castle: Second Ch., 13. Norway: Second Cong. Ch., for Chapel at Cape Prince of Wales, Alaska, 15.30. Westbrook: Ch., 5.34. Wilton: Ch., 20.60. Woodfords: Ch., 36.68.

Woman's Home Missionary Union of Maine. Mrs. C. E. Leach, Treas.

Portland: Second Parish W. M. S., 8.80.

NEW HAMPSHIRE—\$518.45.

Bradford: Center Ch., 2. Claremont: Ch., 16.25. Kingston: Ch., 13. Laconia: Ch., 39.60. Manchester: Franklin St. Ch., 72. Plaistow: N. H. & North Haverhill, Mass., Ch., 18. Portsmouth: North Ch., 327.60. Rindge: First Ch., 12. Somersworth: First Ch., 18.

VERMONT—\$1,097.49.

(Donations, \$177.84; Legacy, \$919.65.)

Barre: Ch., 14.22. Brandon: Ch., 7.37.

Danby: S. S., 1.40. Hardwick: S. S., for Lexington, Ky., 6; S. S., for S. A., Lexington, Ky., 6. Lunenburg: Ch., 5. Pawlet: Ch., 9. Pittsford: Ch., 51.20. St. Albans: First Ch., 21.30. Wallingford: W. H. M. S., for S. A., Dorchester Academy, McIntosh, Ga., 5. Wells River: Ch., 35. West Brattleboro: Ch., 16.35.

Legacy.

Woodstock: Estate of Mrs. Harriet F. Rice, through W. H. M. U. of Vt., Mrs. C. H. Thompson, Treasurer, \$2,758.93 (Reserve Legacy, \$1,839.28), 919.65.

MASSACHUSETTS—\$5,207.10.

(Donations, \$2,765.61; Legacies, \$2,441.49.)

Abington: First Ch., 16.72. Amesbury: Union Ch., 4.50. Andover: Free Christian Ch., 52.50. Arlington Heights: Park Ave. Ch., 15. Belchertown: S. S., for furnishing room at Saluda, N. C., 25.

Boston: M. C. L., 5; "Friends," box books and carpet for Saluda Seminary, N. C., and for freight, 1.25. Brighton: Ch., 25.14. Charles-

town: Winthrop Ch., 3.30. **Dorchester:** Second Ch., 46; Village Ch., 13.05. **Jamaica Plain:** Central Ch. S. S., 10. **Roxbury:** Eliot Ch., 9.02; Immanuel, Walnut Ave. S. S., for Alaska Mission, 2.75.

Bradford: First Ch. of Christ, 20.87. **Brintree:** First Ch., 12.76. **Brookline:** Harvard Ch., 302.19. **Cambridge:** Pilgrim Ch., 28.73. **Campello:** South Ch., S. S., 6. **Chelsea:** First Ch., 19.20. **Chicopee Falls:** Second Ch., 10.58. **Dalton:** S. S., for Dorchester Acad., McIntosh, Ga., 25. **Easthampton:** C. E. Soc., for Indian Missions, 5. **Everett:** Mystic Side Ch., 14.76. **Fitchburg:** German Ch., 6. **Framingham:** Plymouth Ch., 37.50. **Hanson:** First Ch., 2. **Haverhill:** Centre Ch., 14.13; Riverside Mem. Ch., 15; West Ch., 1.10. **Holden:** Ch., 5.61. **Holliston:** First Ch., 14. **Lee:** "Friends" in Cong. Ch., 50. **Lenox:** Ch., 26.27. **Leominster:** Orthodox Ch. C. E. Soc., 6.75. **Lowell:** High St. Ch., 39.59; Kirk St. Ch., 52.50. **Lunenburg:** Ch., 3.47. **Mansfield:** Orthodox Cong. Ch., 27.85. **Methuen:** First Ch., 49.93. **Millers Falls:** Ch., 4. **Millis:** Ch. of Christ, 4.33. **Milton:** First Evan. Ch., 19.85. **Mittineague:** L. B. Soc., bbl. goods for Saluda, N. C. **Needham:** Evan. Ch., 7.60. **New Bedford:** North Ch. 15.54. **Newbury:** First Ch., for Talladega College, 12. **Newton:** First Ch., 86.59. **North Adams:** Ch., 90. **Northampton:** "A Friend," 10. **North Wilbraham:** Grace Union Ch., 8.60. **Pittsfield:** South Ch., 31.30. **Plymouth:** Ch. of the Pilgrimage, 25. **Sandwich:** S. S., 7. **Shrewsbury:** Ch., 35. **South Egremont:** Ch., 4.05. **Southfield:** C. E. Soc., for Savannah, Ga., 3. **Spencer:** Ch., 50. **Springfield:** First Ch. of Christ, 26.84; Park Ch., 37.04; South Ch., 54.60; J. E. L., 5. **Townsend:** Ch., 13.50. **Uxbridge:** First Evan. Ch., 11.10. **Waltham:** First Ch., 15. **Ward Hill:** Ch., 2.27. **Ware:** Ch., 157.40. **Wellesley Hills:** First Ch., 9.18. **West Buxford:** Ladies, box and bbl goods for Lexington, Ky. **West Boylston:** First Ch., 12.70. **Westfield:** First Ch., 89.90. **Westminster:** First Ch., 7.59. **Whitman:** First Ch., for Fajardo, Porto Rico, 11.26. **Williamsburg:** First Ch., 25. **Woburn:** First Ch., 150. **Worcester:** Piedmont Ch., 200; Pilgrim Ch., 34.25; Plymouth Ch., 24.60.

Woman's Home Missionary Association of Mass. and R. I. Miss Lizzie D. White, Treas. **Brookline:** Harvard Ch., Miss P. P. Edwards' S. S. Class, for Pleasant Hill Acad., Tenn., 8.50. **South Boston:** Phillips Ch., Young Ladies' Missy Soc., for Sewing Machine, Beach Institute, 10. **W. H. M. A.,** 420 (of which for salaries, 410, and for Chinese, 10). Total, \$438.50.

Legacies.

Boston: Elizabeth C. Parkhurst, 15. **Medfield:** Mary C. Johnson, 956.39. **New Bedford:** Joseph Arthur Beauvais, 504.72. **Springfield:** Cynthia F. Hobart, 353.34; Roxalana S. Kibbe, 100. **Shelburne Falls:** Joshua Williams, 92.72. **Sutton:** Elias L. Snow, 333.33. **Rockland:** Edward A. Phelps, 85.99.

CENTRAL DISTRICT.

CONNECTICUT—\$4,270.49.

(Donations, \$1,474.96; Legacies, \$2,795.53.)

Ashford: Ch., 1.24. **Bridgeport:** Park Street Ch. Endeavor Circle of King's Daughters, bbl. goods for Saluda, N. C. **Centerbrook:** Ch., 2.76. **Coventry:** Second Ch. S. S., 6.52. **Cromwell:** First Ch., 30.73. **Danielson:** Westfield Ch., 33.16. **Darien:** S. S., for Saluda, N. C., 20. **Eastford:** Ch., 6. **Fairfield:** Ch., 85.25; S. S., for Chapel at Cape Prince of Wales, Alaska, 25. **Farmington:** S. S., for Chapel at Cape Prince of Wales, Alaska, 25. **Granby:** South Ch., 16.50. **Guilford:** Third Ch., 8. **Hartford:** First Ch. of Christ, 152.83; Farmington Ave. Ch., 80.99; Wethersfield Ave. Ch., 19.45; Windsor Ave. Ch., 86. **Lisbon:** Newent S. S., 8, for Chapel at Cape Prince of Wales, Alaska. **Madison:** First Ch., 12.75. **Mansfield:** First Ch., 22. **Mansfield Center:** First S. S.,

4. **Middletown:** First Ch., by N. R. C., for Tougaloo U., 50. **New Hartford:** W. C. W., for Chapel at Cape Prince of Wales, Alaska, 5. **New Haven:** First S. S., 15; Dwight Place Ch., 100. **Newington:** S. S., for Lamson School, Marshallville, Ga., 43.84. **New Preston:** Ch., 152 (100 of which for Am. Highlanders). **Norwich:** Greenville Ch., 20; Second Ch., 27.14; Mrs. E. P. W., for Hospital, Talladega College, 50. **Old Lyme:** First Ch., 73.27. **Old Saybrook:** Ch., 23.76; S. S., 29, (of which 25 for Dormitory Building at Grand View, Tenn.). **Simsbury:** First Ch. of Christ, 50. **South Glastonbury:** Ch., 8.60. **Stafford Springs:** Ch., 45.62. **Terryville:** Ch., 125.55. **West Hartford:** Mrs. C. S., for Building Fund, Grand View, Tenn., 10.

Legacies.

Berlin: Harriet L. Edwards, 66.67. **Bridgeport:** Charles M. Miner, 139.47; Edward Sterling, 766.66. **Farmington:** Sarah J. Thompson, 66. **Groton:** Mrs. B. N. Hurlbutt, 66.36. **Jewett City:** James Johnson, 37c. **Lyme:** Harriet H. Matson, 23.33. **New Milford:** Mrs. Rebecca C. Beach, 66.67. **New Britain:** Cordelia Stanley, 1,266.67. **Portland:** Martha White, 333.33.

NEW YORK—\$587.38.

Angola: Miss A. H. A., 5. **Brooklyn:** Ch. of the Pilgrims, 193.09; "A Friend," 20; Mrs. K. O. W., two bbls. goods for Lincoln Normal School, Marion, Ala. **Buffalo:** First Ch., 60. **Cortland:** H. E. R., 100. **Coventryville:** First Ch., 5. **East Bloomfield:** First Ch., 33.44. **Flushing:** First Ch., 127.15. **Kiantone:** Ch., 5. **Mt. Kisco:** B. D., 5. **Newburgh:** First Ch., 4.75. **New York:** "A Friend," 15, for Building Fund, Tillotson College. **Phoenix:** First Ch., 6.65. **Schenectady:** Pilgrim Ch., S. S., 7.30.

Legacy.

Lima: Miss Clarissa M. Janes, one stamp album.

NEW JERSEY—\$148.75.

Glen Ridge: Ch., 40. **Newark:** First Cong'l. Jube Mem. Ch., 20; First Cong'l. Jube Mem. Ch., C. E. Soc., for Scholarship, Pleasant Hill, Tenn., 25; Belleville Ave. Ch., 63.75.

PENNSYLVANIA—\$35.05.

Allegheny: First Ch., 7.55. **Kane:** First Ch., 12.50.

Woman's Missionary Union of Pennsylvania. Mrs. David Howells, Treas.

Corry: W. M. S., 5. **Kane:** "The Juniors," 5. **Meadville:** W. M. S., 5, for Fajardo, Porto Rico. Total, \$15.

DISTRICT OF COLUMBIA—\$86.10.

Washington: First Ch., 84; Plymouth Ch., 2.10.

INTERIOR DISTRICT.

OHIO—\$1,147.33.

Akron: First Ch., 84.07. **Centennial:** Ch., 58c. **Chardon:** Ch., 6. **Cincinnati:** Columbia Ch., 6. **Cleveland:** First Ch., 8.54; Archwood Ch., 25; Misspah Ch., 5. **Columbus:** First Ch., 52.50; Eastwood Ch., 14; Plymouth Ch., 21.85; Washington Ave. Ch., for Chapel at Cape Prince of Wales, Alaska, 5. **East Cleveland:** Calvary Ch., 5. **Elyria:** First Ch., 80. **Huntsburg:** Ch., 5. **Isle St. George:** Ch., 2.10. **Lenox:** S. S., for Chapel at Cape Prince of Wales, Alaska, 10. **Oberlin:** First Ch., 91.11; Second Ch., 49.42; Miss E. B. G., for Lexington, Ky., 20; I. W. M., for Talladega College, 100; W. V. M., for Talladega College, 50. **Richfield:** S. S., 1.10. **Rootstown:** Ch., 8.48. **Sandusky:** First Ch., 4.59. **Toledo:** Washington St. Ch., 8.61. **West Millgrove:** Ch., 87c.

Woman's Home Missionary Union of Ohio. Mrs. G. B. Brown, Treas.

Akron: West W. M. S., 5.57. **Ashtabula:** First W. M. S., 6.30. **Austintown:** W. M. S., 2.10. **Beipre:** W. M. S., 2.12. **Berlin Heights:** L. M. O., 5. **Burton:** W. M. S., for Am. Highlanders, 7; C. E. Soc., 1.05. **Cincinnati:**

Columbia W. M. S., 3; No. Fairmont W. M. S., 65c; Walnut Hills W. M. S., 6.72; C. E. Soc., 4.20. **Cleveland:** Archwood S. S., for S. A. at Pleasant Hill, Tenn., 10; Bethlehem W. M. S., 4.20; Cyril W. M. S., 90c; East Madison W. M. S., 3.50; Euclid Ave., W. A., for Pleasant Hill, Tenn., 54.70; First W. A., 21; Hough Ave. W. A., 15.75; S. S., 20; Mt. Zion W. M. S., 3.15; North Ch. S. S., for Indian M., 5; Park W. A., 7.35; Pilgrim W. A., 13.13; Puritan W. M. S., 1.65; Trinity W. A., 2.63; Union W. M. S., 2.25. **Columbus:** North C. M. S., for Grand View, 5. **Conneaut:** Y. L., 5. **East Cleveland:** East W. A., 7.35; S. S., for S. A. at Pleasant Hill, 2.50. **Elyria:** First W. A., 16.80. **Fredericksburg:** W. M. S., 1.63; C. E. Soc., 5. **Jefferson:** W. M. S., 1.64; S. S., 8.36. **Kent:** W. M. S., for Scholarship at Pleasant Hill, Tenn., 40. **Kirtland:** C. E. Soc., 1. **Lima:** Jr. C. E., for Indian M., 1. **Lorain:** First W. A., 9.24. **Madison:** W. M. S., 6.30. **Marietta:** First W. M. S., 12.60; Harmar W. M. S., 1.64. **Marysville:** W. M. S., 1.05. **Medina:** W. M. S., 9.45. **Mt. Vernon:** W. M. S., 3.15. **Newark:** First C. E. Soc., 1.10; Plymouth, L. A., 3.15. **North Fairfield:** W. M. S., 1.26. **Oberlin:** Second W. M. S., 12.60; S. S., 7.75. **Painesville:** First W. M. S., 2.10. **Plain:** W. M. S., 1.15. **Ravenna:** W. M. S., 3.60. **Ridgeville Corner:** W. M. S., 1.96. **Springfield:** First W. M. S., 8.40. **Strongsville:** W. M. S., 1.26. **Tallmadge:** W. M. S., 4.20. **Toledo:** Central W. M. S., 4.20; C. E. Soc., 5; Plymouth S. S., 4.40; Second, J. M. C., 1.10; Washington St., W. M. S., 11.31; Primary S. S., for Indian M., 6.15. **Twinsburg:** W. M. S., 8.74; S. S., 8.06. **Unionville:** W. M. S., 2.30. **Wayne:** W. M. S., 5.14; C. E. Soc., 1.05. **Wellington:** W. A., 3.15. **West Williamsfield:** W. M. S., 15. **Windham:** C. E. Soc., 1.25. **Youngstown:** Elm W. M. S., 5.25; Plymouth W. M. S., 4.20. Total, \$482.51.

INDIANA—\$125.54.

Indianapolis: First Ch., 8. **Moore's Hill:** J. H., 3. **Terre Haute:** First Ch., 13.04.

Woman's Home Missionary Union of Indiana. Mrs. Anna D. Davis, Treas.

Anderson: Hope Ch., W. M. S., 2. **East Chicago:** First W. M. S., 10. **Indianapolis:** First W. M. S., 25; Peoples W. M. S., 5. **Kokomo:** First W. M. S., 6. **Marion:** Temple W. M. S., 7.50. **Orland:** First W. M. S., 10. **Ridgeville:** First C. E., 1. **Terre Haute:** First W. M. S., 20; Plymouth W. M. S., 10. **Winona:** "Personal," 5. Total, \$101.50.

MICHIGAN—\$231.98.

Calumet: First S. S., for S. A., Talladega College, 37.50. **Detroit:** North Woodward Ave. Ch., 40.85; Miss M. J. M., 6. **Grand Rapids:** Second Ch., 13; "A Friend," 1; Mrs. F. E. W., for Chapel at Cape Prince of Wales, Alaska, 2. **Imlay City:** T. C. W., for Chapel at Cape Prince of Wales, Alaska, 1. **Kalamazoo:** First Ch., C. E. Soc., for Chapel at Cape Prince of Wales, Alaska, 25. **Kenton:** S. S., for Chapel at Cape Prince of Wales, Alaska, 3. **Lansing:** Pilgrim Ch., 5. **Parma:** Mrs. F. A. A., 7. **Red Jacket:** Ch., 19.25. **Royal Oak:** Ch., 2.05. **Shelby:** Ch., Lincoln Mem., 3.08.

Woman's Home Miss'y Union of Michigan. Mrs. C. K. McGee, Treas.

Ann Arbor: W. M. S., 15. **Benton Harbor:** W. M. S., 20. **Cadillac:** W. M. S., for Indian M., 15. **North Adams:** W. M. S., 5. **Pontiac:** W. M. S., 3.25. **St. Clair:** S. S., 8. Total, \$66.25.

WESTERN DISTRICT.**ILLINOIS—\$422.07.**

Albion: Union Ch. and S. S., 3. **Atkinson:** Ch., 2.25. **Aurora:** New England Ch., 25. **Brookfield:** Ch., 3. **Chicago:** Christ German S. S., 4.87; Garfield Park Ch., 13; Pilgrim S. S., 18.90; Warren Ave. Ch., 12.57; Miss L. A., for S. A., Lexington, Ky., 2.50. **Dover:** Ch., 34.66; S. S., for Fisk U., 10. **Downers Grove:** Ch., 8. **Dundee:** Ch., 29.30. **Elgin:** First Ch., 25. **Gridley:** Ch., 5. **Highland:** Ch., 1.50; C. E. Soc., for Fisk U., 3.50. **Lyonsville:** Ch.,

15. **Oak Park:** First S. S., Elementary Dept., for Building Fund, Grand View, Tenn., 12.37. **Sandwich:** Ch., 39.53. **Sherrard:** Ch., 3. **Sterling:** First Ch., 39. **Waverly:** Ch., 19. **Western Springs:** Ch., 18.07. **Winnebago:** Ch., 5; "A Friend," 30; Mrs. N., 5.

Woman's Home Missionary Union of Illinois. Mrs. A. H. Standish, Treas.

Big Woods: W. S., 2. **Canton:** W. S., 1. **Cazenovia:** Children, for Crow Agency, Mont., 3.05. **Chicago:** South W. M. S., 5; South Ch. Y. L., for Am. Highlanders, 4. **Elgin:** C. E. Soc., for Blanche Kellogg Institute, 5. **Kewanee:** W. S., 4. **Moline:** Plymouth S. S., 3. **Providence:** W. S., 2. **Stillman Valley:** C. E. Soc., 1. **Waverly:** C. E. Soc., 4. Total, \$34.05.

IOWA—\$233.83.

Cedar Rapids: S. S., for S. A., Lexington, Ky., 1; Mrs. E. H. T., for Building Fund, Grand View, Tenn., 1. **Creston:** Ch., 10. **Des Moines:** Mrs. O., bbl. and box goods, for Saluda, N. C. **Eldora:** First Ch., 25. **Gaza:** Ch., 4.80. **Glenwood:** Ch., 6.80; S. S., 6.38. **Lewis:** Ch., 6. **Mitchellville:** Ch., 2.14. **Sibley:** Mrs. J. W. P., bbl. goods for Talladega College. **Spencer:** First Ch., 21.35. **Webster City:** Ch., 8.50. **Winthrop:** Ch., 9.07.

Woman's Home Missionary Union of Iowa. Mrs. H. K. Edson, Treas.

Clarion: C. E. Soc., 5. **Cresco:** 3.25. **Des Moines:** Plymouth, 1.10. **Grinnell:** 14.54. **McGregor:** 47.25. **Sibley:** 7.90. **Traer:** 47.75. **Waverly:** 5. Total, \$131.79.

WISCONSIN—\$273.02.

Beloit: First Ch., 63.19; S. S., 11.81. **Berlin:** Ch., 3.71. **Cashton:** De Soto Ch., 1. **City Point:** Ch., 1. **Lake Geneva:** First Ch., 16. **Millwaukee:** Grand Ave. Ch., 100; Grand Ave. Ch., add'l by E. G. L., 10. **Plymouth:** Ch., 5.41; S. S., 4. **Rochester:** Mrs. L. A. H., for S. A., Lexington, Ky., 10. **Solon Springs:** Ch., 2.40. **Whitewater:** Mrs. C. M. B., for Lexington, Ky., 10.

Woman's Home Missionary Union of Wisconsin. Miss M. L. McCutchan, Treas.

Beloit: Second W. M. S., 2.40. **Eau Claire:** Ladies' M. S., 3. **Madison:** Plymouth W. M. S., 1. **Menomonie:** W. M. S., 4. **Rosendale:** W. M. S., 2. **Whitewater:** W. M. S., 22.10. Total, \$34.50.

MINNESOTA—\$107.43.

Claremont: Ch., 1.25. **Minneapolis:** Pilgrim Ch., 6.36. **Montevideo:** Ch., 10.50. **Plainview:** Ch., 5. **Rochester:** Ch., 12. **St. Paul:** Plymouth Ch., 12.32. ———, "Individual from Minn.," 60.

MISSOURI—\$45.46.

Kansas City: J. F. D., for Talladega College, 10. **Lebanon:** Ch., 11.42. **St. Louis:** Pilgrim Ch., 24.04.

KANSAS—\$117.00.

Burlington: Ch., 5.50. **Fort Scott:** First Ch., 15. **Great Bend:** Ch., 20. **Humboldt:** "A Friend," 5.50.

Woman's Home Missionary Union of Kansas. Miss Emma W. Wallace, Treas.

Alton: W. M. S., for Las Cabezas, 1. **Atchison:** W. M. S., for Las Cabezas, P. R., 1. **Council Grove:** W. M. S., for Las Cabezas, 1. **Eureka:** W. M. S., for Las Cabezas, 1. **Garnet:** W. M. S., for Las Cabezas, Porto Rico, 1. **Maple Hill:** W. M. S., for Las Cabezas, 1. **Muscatoh:** W. M. S., for Las Cabezas, 1. **Olathe:** W. M. S., for Las Cabezas, 3. **Osborne:** W. M. S., 4. **Overbrook:** W. M. S., for Las Cabezas, 1. **Topeka:** First W. M. S., 25; First W. M. S., for Las Cabezas, 10. **Wakefield:** W. M. S., 15. **Wheaton:** W. M. S., for Las Cabezas, 1. **Wichita:** College Hill, W. M. S., for Las Cabezas, Porto Rico, 5. Total, \$71.

NEBRASKA—\$56.85.

Avoca: Ch., 5. **Omaha:** St. Mary's Ave. Ch., 25; Mr. and Mrs. H. A. S., for Chapel at Cape Prince of Wales, Alaska, 7.50. **Petersburg:** Ch., 2.60. **Scribner:** Ch., 11.75. **West Cedar Valley:** Ch., 5.

NORTH DAKOTA—\$8.00.

Marmarth: Ch., 3. Williston: Ch., 5.

WYOMING—\$19.50.

Big Horn: First Ch. & S. S., 1.28. Big Piney: Ch., 22c. Boulder: Ch., 12c. Cheyenne: W. M. S., 3.43. Dayton: Ch., 67c. Douglas: Ch., 2.64; W. M. S., 40c. Lusk: Ch., 4.81. Manville: Ch., 58c. Pinedale: Ch., 12c. Shoshonie: Ch., 2.19. Rock Springs: Ch. and S. S., 2.16; W. M. Soc., 88c.

NEW MEXICO—\$5.00.

Mescalero: R. W. H., 5.

MONTANA—\$3.80.

Dodson: Ch., 1. Great Falls: Ch., 1.80. Harlem: Miss H. A. R., for S. A., Lexington, Ky., 1.

COLORADO—\$14.75.

Boulder: First Ch., 10.75. Denver: Third Ch., 4.

PACIFIC DISTRICT.**CALIFORNIA (NORTHERN)—\$5.00.**

Cloverdale: Ch., 5.

CALIFORNIA (SOUTHERN)—\$17.51.

El Monte: Mrs. R. L. W. and others, bbl. goods, for Lexington, Ky. Fullerton: T. S., for Lexington, Ky., 15. Los Angeles: Ch. of the Messiah, S. S., 2.51.

WASHINGTON—\$29.35.

Elk: S. S., 1.85. Rosalia: Ch., 2. Seattle: Edgewater Ch., 12.50; Fairmount Ch., 2. Spokane: Plymouth Ch., 8. Sultan: Ch., 2. Woodinville: S. S., 1.

OREGON—\$134.01.

Huntington: Ch., 2.

Woman's Home Missionary Union of Oregon.

Ashland: W. M. S., 5. Portland: First Ch. W. H. M. S., 50; S. S., 11.84; C. E. Soc., 10; Mizpah, 1; Hassalo Street Ch., Missy Soc., 10.75; Highland Ch. W. M. S., 9; Sunnyside W. M. S., 31.55; Cradle Roll, 2.87. Total, \$132.01.

THE SOUTH, ETC.**WEST VIRGINIA—\$11.16.**

Huntington: First Ch., 11.16.

KENTUCKY—\$14.05.

Lexington: Miss J. M., for S. A., Lexington, Ky., 2; Rev. L. W. M., for S. A., Chandler School, 2; Mrs. C. D. McL., for Library, Lexington, Ky., 6; "A Friend," for S. A., Chandler School, 3.

Through Woman's Home Missionary Union of Ohio. Mrs. G. B. Brown, Treas.

Newport: L. A. S., 1.05.

NORTH CAROLINA—\$5.00.

Fayetteville: First Ch., 3. Marys Grove: S. S., 2.

SOUTH CAROLINA—\$1.00.

Winnsboro: Viegley Chapel, 1.

TENNESSEE—\$213.72.

Grand View: D. M. S., for Building Fund, 2. Memphis: Cossett Library Board, for Le Moyne Institute, 200.

Woman's Missionary Union of Tenn. Mrs. P. R. Burns, Treas.

Nashville: W. M. U. of Fisk U., 5; Howard Chapel, Ladies' Aid Soc., 5.72; Howard Chapel W. M. U., 1. Total, \$11.72.

GEORGIA—\$10.10.

Demorest: Miss E. M. C., for Grand View Building Fund, 5. Hagan: Swainsboro Ch., 1.50. Rome: Miss M. L. B., for Talladega College, 1. Temple: A. C. A., for Talladega College, 2.60.

Alabama: Miss E. M. C., for Grand View Building Fund, 5. Hagan: Swainsboro Ch., 1.50. Rome: Miss M. L. B., for Talladega College, 1. Temple: A. C. A., for Talladega College, 2.60.

ALABAMA—\$86.50.

Anniston: B. R., for Talladega College, 5. Talladega: Alumni Club, for Prizes, Talladega College, 10; C. W. A., for Prizes, Talladega College, 5; Prof. H., for Talladega College, 10; T. J. L., for Talladega College, 5; W. P., 12.50, (10 of which for Prizes, Talladega College); A. Y. B., 1; F. B. B., 1; T. D. B., 6; A. G., 5; B. H., 1; Kyser-Hicks Co., 1; Mrs. L. A. J., 20; P. L., 1; J. E. S., 1; Ullman Bros., 2; for Hospital, Talladega College.

LOUISIANA—\$23.96.

New Orleans: H. S., for Talladega College, 2.60. Roseland: First Ch., 21.36.

FLORIDA—\$31.13.

Daytona: First Ch., 15.50. St. Petersburg: Ch., 15.63.

TEXAS—\$5.10.

Dallas: Central Ch., 4.10. Runge: C. S. S., 1.

AUSTRIA—\$1.35.

Prague: Churches, 1.35.

Summary for July.

Donations	\$9,378.86
Legacies	6,156.67
Total	\$15,535.53

SUMMARY.

Ten months, from Oct. 1, 1910, to July 31, 1911.	
Donations	\$158,192.06
Legacies	72,877.79
Total	\$231,069.85

ENDOWMENT FUND.

Estate of Horace G. Story (deceased), late of Wauwatosa, Wis., for General Work	\$1,450.60
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Congregational Church Building Society

Charles E. Hope, Treasurer - 105 East 22nd Street, New York, N. Y.

Receipts for July, 1911**ALABAMA—\$4.60.**

Bradley's Chapel: 1.60. Mt. Pisgah: Stroud, 1.50. Union Hill: Newell, 1.50.

ARIZONA—\$7.00.

Tombstone: 1st, 7.

CALIFORNIA—\$392.54.**NORTHERN CALIFORNIA—\$383.04.**

Martinez: 1st, 15. No. Berkeley: No., 20. Cloversdale: 1st, 6. Fresno: 1st, 7. Oakland: 1st, 283.99. Pacific Grove: Mayflower, 24.05. San Francisco: Miss Campbell, 25. Sunol: 1st, 2.

SOUTHERN CALIFORNIA—\$9.50.

Los Angeles: Park, 9.50.

COLORADO—\$537.62.

Boulder: 1st, 24.12. Craig: C. E. Society, 9.50. Denver: 3rd, 4. Littleton: 500.

CONNECTICUT—\$380.55.

Ashford: 65c. Bethlehem: 5.31. Centerbrook: 1.45. Colchester: 1st, 12. Cromwell: 14.57. Danielson: Westfield, 9.94. Eastford: 6. East Hartford: South, 10.85. Ellsworth: 10. Franklin: 7.50. Haddam: 6. Hartford: Weathersfield Ave., 15.75. Middletown: Swedish, 2. New Hartford: South, 6.80. New Haven: Simeon E. Baldwin, 100. North Granby: Swedish, 30. North Haven: 9.30. Norwich: Second, 13.88. Old Saybrook: 13.20. Portland: 1st, 8.75. Shelton: S. S., 16.25. So. Glastonbury: 4.56. Southington: 1st S. S., 7.28. Stafford Spr.: 25.42. Talcottville: 63.09. Torrington: 1st, Y. P. S. C. E., 5. Westminster: 2.

DISTRICT OF COLUMBIA—\$67.67.

Washington: 1st, 66; Plymouth, 1.67.

FLORIDA—\$34.36.

Daytona: 1st, 18.73. St. Petersburg: 10.63.
Sylvan Lake: 5.

GEORGIA—\$75.

Hagan: 75c.

IDAHO—\$23.00.

Weiser: 23.

ILLINOIS—\$375.64.

Aurora: New England, 15. Atkinson: 1.75.
Bartlett: 2. Belvidere: 4. Canton: W. H. M. U., W. S., 1. Big Woods: W. H. M. U., W. S., 1. Chicago: Cal. Ave., 25; Cragin, 10; Garfield Park, 9; Pilgrim, 18.90; South, W. H. M. U., W. S., 3.75; Warren Ave., 17.40. Dixon: West Side S. S., 3. Dover: 34.66. Downer's Grove: 6.50. Dundee: 20.90. Gridley: 5. Highland: 1st, 3. Jacksonville: 2. Kewanee: W. H. M. U., W. S., 3. La Grange: 65. Lyonsville: 10. Moline: Plymouth, W. H. M. U., W. S., 2; Union, W. H. M. U., W. S., 3. Providence: W. H. M. U., W. S., 1. Rockefeller: P. F. S., 4.33. Seward: 9. Sherrard: 2. Spring Valley: W. H. M. U., C. E., 15.50. Sterling: 27. Stillman Valley: W. H. M. U., C. E., 1. Summer Hill: 6. Sycamore: 7.44. Waverly: 18; W. H. M. U., C. E., 2. Western Springs: 12.51. Winnebago: 3.

INDIANA—\$61.97.

Anderson: Hope, W. H. M. U., W. S., 1. Coal Bluff: 12. Indianapolis: 1st, W. H. M. U., W. S., 15; 1st, W. H. M. U., W. S., 8; People's, W. H. M. U., W. S., 5. Marion: Temple Church, 2.50; Temple Church Daughters of Covenant, 5. Orland: 10. Terre Haute: 1st, 3.47.

IOWA—\$150.43.

Anamosa: 4.15. Avoca: 1st, Mrs. J. W. Davis, 10. Cresco: W. H. M. U., 3. Creston: 20. Cromwell: 9.71. Des Moines: Plymouth, W. H. M. U., 50c. Glenwood: 4.60. Grinnell: W. H. M. U., 90c. Lewis: 12. Marshalltown: 1st, 60. Mitchellville: 1.53. Ochevedan: 3. Sibley: W. H. M. U., 6.75. Webster City: 6.79. Winthrop: 7.50.

KANSAS—\$33.95.

Alton: 5.35. Burlington: 6.60. Great Bend: 1st, 20. Osborne: 2.

KENTUCKY—\$70.

Newport: W. S., 70c.

MAINE—\$80.43.

Bangor: 1st, 10.35. Brewer: 1st, 3.76. Ellsworth: 1st, 12. Farmington: 17.50. Foxcroft and Dover: 9.45. Hampden: 2.68. Newcastle: 2nd, 14. West Brook: 2.72. Woodfords: 7.97.

MASSACHUSETTS—\$177.96.

Abington: 8.92. Amesbury: Union, 3.76. Athol: 20.24. Boston: Charlestown, Winthrop, 1.65; Dorchester, 2nd, 59.14; Jamaica Plain, Central S. S., 10; Roxbury, Elliot, 6.08; Union, 85.90; Park, 54.65. Braintree: 1st, 8.50. Brighton: Brighton, 10.47. Brookline: Harvard, 169.29. Cambridge: Pilgrim, 15.32. Chelsea: 1st, 14.40. Chicopee Falls: 2nd, 5.64. Easthampton: 1st, 3.59. Erving: 3.20. Everett: Mystic Side, 7.87. Fall River: Central, 33.12; Pilgrim, 2.04. Framington: Plymouth, 20. Granby: 3.91. Hamilton: 3.15. Haverhill: Centre, 7.54; Bradford, 11.13. Holden: 3.81. Holliston: 5. Lancaster: United, 17. Lee: French, 40. Lenox: 18.72. Leominster: Orthodox, C. E., 3.60. Lynn: First, 10.90. Mansfield: Orthodox, 14.85. Mellis: 2.30. Methen: First, 32.35. Monson: 62.90. New Bedford: North, 15.54. Natick: First, 20. Newton: Elliot, "A Friend," 125. Newton Center: 1st, 40.55; Elliot, 120. North Adams: 48. Northfield: Trinitarian, 31.18. No. Wilbraham: Grace Union, 3.82. Pittsfield: South, 15.62. Plymouth: Church of the Pilgrimage, 15. Sandwich: S. S., 8. Shrewsbury: 18.50. Somerville: Highland, 2.07. Southampton: 24. So. Egremont: 2.16. Spencer: 50. Springfield: First, 56.36; Park, 19.75; South, 9. Uxbridge: 5.92. Waltham: First, 8. Ward Hill: 1.25. Wellesley Hills: First, 4.59. Westfield: 1st, 51.39. Westminster: 1st, 5.04. Winchester:

First, 75. Whitman: 7.50. Williamsburg: 10. Woburn: 70. Worcester: Piedmont, 100; Plymouth, 7.73; Pilgrim, 19.55.

MICHIGAN—\$544.96.

Detroit: No. Woodward Ave., 40.85; Brewster, 6. Grand Rapids: Second, 17. Michigan Center: 370. Muskegon: First, 46; First, W. H. M. U., 12. Northport: 2.50. Parana: 1. Pontiac: W. H. M. U., 62c. Royal Oaks: 2.82. Three Oaks: W. H. M. U., 15.10; 31.07.

MINNESOTA—\$104.38.

Brainerd: Peoples, 5. Biwabik: 3. Claremont: 85c. Lake Stay: 2.55. Minneapolis: Pilgrim, 8.49. Minnesota: Individual, 25. Montevideo: 14. Moorhead: 15.46. Plainview: 4. Rochester: 9.60. St. Paul: Plymouth, 16.43.

MONTANA—\$2.80.

Dodson: First, 1. Great Falls: First, 1.80.

MISSOURI—\$361.16.

Lebanon: 9.14. St. Louis: First, 200; Pilgrim, 12.02. Thayer: 140.

NEBRASKA—\$34.25.

Brentwood: 4.25. Geneva: First, 20. Superior: German Ebenezer, 10.

NEW HAMPSHIRE—\$387.89.

Barrington: 5.28. Claremont: 9.05. Epping: Dr. and Mrs. F. W. Spaulding, 5. Goffstown: 19.30. Hampstead: 3.16. Keene: Court St., 27; First, 50. Laconia: 22. Manchester: Franklin St., 40. North Hampton: 6.60. Orfordville: 3.50. Ossipee: Second, 2.50. Portsmouth: North, 132. Somersworth: First, 10. Tamworth: 2.50.

NEW JERSEY—\$65.70.

Glen Ridge: 20. Newark: Jube Memorial, 20; Belleville Ave., 25.70.

NEW YORK—\$730.68.

Brooklyn: Church of the Pilgrims, 107.20. Buffalo: First, 50. Cortland: H. E. Ranney, 100. Kratone: 4. Flushing: First, 48. Napoli: Grant in full, 400. Newburgh: First, 6.60. Northfield: 6. Phoenix: 4.23. Rensselaer: 4.65.

NO. CAROLINA—\$6.00.

Fayetteville: First, 3. Mooresville: First, 3.

NO. DAKOTA—\$15.00.

Inkster: 500. Marmarth: 5. Nekoma: 5. Williston: 5.

OHIO—\$482.99.

Akron: W. S., 3.71. Ashtabula: 1st, W. S., 4.20. Austintown: C. E., 1; W. S., 1.40; S. S., 1. Bellevue: L. Guild, 1.75. Burton: S. S., 1.40; C. E., 70c. Chardon: 4. Centennial: 37c. Cincinnati: Columbia, W. S., 2; Columbia, 5; No. Fairmount, W. S., 45c.; Walnut Hills, 4.48; Walnut Hills, C. E., 2.80. Cleveland: Bethlehem: W. S., 2.80; Collinwood, W. S., 2.10; Collinwood, Y. L., 5; Cyrie, W. S., 60c.; E. Madison, W. S., 2.35; Euclid Ave., W. S., 43.21; First, W. S., 14; First, 5.49; Hough Ave., W. S., 10.50; Mizpah, 5; Mt. Zion, 2.10; Park, W. S., 4.90; Pilgrim, W. S., 18.68; Pilgrim, S. S., 2.20; Puritan, W. S., 1.10; Trinity, W. S., 1.75; Union, W. S., 1.50. Conneaut: W. S., 70c. Columbus: Eastwood, 9; First, 33.75; Plymouth, 13.15; South, 7.50. East Cleveland: W. S., 4.90; Calvary, W. S., 3.50; Calvary, 5. Elyria: First, 50; W. S., 5.60. Fredericksburg: W. S., 1.12. Greenwich: W. S., 1.40. Isle St. George: 1.35. Jefferson: W. S., 6.65. Kent: W. S., 1.78. Kirtland: C. E., 1. Lorain: First, W. S., 6.16. Madison: W. S., 4.20. Mallet Creek: 2.50. Marietta: First, W. S., 8.40; Harmer, W. S., 1.09; Oak Grove, W. S., 1.26; Putnam, C. E., 1.25. Marysville: W. S., 70c. Medina: W. S., 9.10. Mt. Vernon: W. S., 3.50. Newton Falls: W. S., 4. Newark: First, C. E., 80c.; Plymouth, W. S., 2.10. No. Fairfield: W. S., 1.68. Oberlin: Second, 31.76; Second, W. S., 8.40; Second, S. S., 5.35. Painesville: First, W. S., 1.40. Pierpont: W. S., 1.10. Pittsfield: W. S., 5. Plain: W. S., 75c. Ravenna: W. S., 2.40. Ridgeville Corner: W. S., 1.30. Rock Creek: S. S. and W. S., 9. Rockport: C. E., 3. Rootstown: K. E. Society, 5.65. Sandusky: S. S. and Primary, 1.25; 2.97.

Springfield: First, W. S., 5.60. **Strongsville:** W. S., 84c. **Tallmadge:** W. S., 2.80. **Toledo:** Central, W. S., 2.80; Central, S. S., 5.23; Second Jr., C. E., 2.15; Washington St., 5.74. **Tromsburg:** W. S., 1.50; S. S., 5.38; Unionville, W. S., 1.50. **Wayne:** W. S., 3.43; C. E., 70c. **Wellington:** W. S., 4.20. **West Williamsfield:** W. S., 5. **Windham:** C. E., 70c. **Youngstown:** Elm, W. S., 1.75; Plymouth, W. S., 2.80. **West Millgrove:** 56c.

OKLAHOMA—\$10.00.

Guthrie: 10.

OREGON—\$74.89.

The Dalles: 3.75; per E. C. P., 10. **Oregon:** W. H. M. U., 61.14.

PENNSYLVANIA—\$14.50.

Allegheny: First, 6. Kane: 8.50.

SO. DAKOTA—\$194.44.

Aberdeen: 12.74. Beulah: 175. Perkins: 6.70.

TEXAS—\$11.36.

Dallas: Central, 10.26. Runge: 1.10.

VERMONT—\$166.41.

Barre: 9.48. Brandon: 5.90. Brattleboro: 24.48. Lunenburg: 5.00. Peasham: 17.30. Pittsford: 19.73; 5.74. Waterford: 72c. Wells River: 15. West Brattleboro: 10. Woodstock: 53.06.

WASHINGTON—\$68.45.

Pullman: First, W. H. M. U., 7.50. Rosalia: First, W. H. M. U., 2. Seattle: Brighton, W. H. M. U., 2.50; Prospect, 6.25. Spanaway: First, 39.70. Sprague: First, 7.50. Sultan: First, 3.

WEST VIRGINIA—\$10.67.

Huntington: 7.17; W. S., 3.50.

WISCONSIN—\$78.84.

Baraboo: First, 23. Berlin: 4.24. Birnamwood: 4.45. Cable: 2. Cashton: De Sota, 3. City Point, 1. Eau Claire: First, W. S., 1. Madison: Plymouth, W. S., 40c. Menomonie: W. S., 1.50. Milwaukee: Grand Ave., 4. Polar: St. John's German, 4. Roberts: 12. Rosendale: W. S., 75c. Seymour: 5. Viola: 3. Whitewater: 9.50.

WYOMING—\$14.55.

Big Horn: First, 56c.; S. S., 72c. Big Piney: 22c. Cheyenne: W. M. S., 3.43. Dayton: 66c. Douglas: W. M. S., 40c.; 2.64. Manville: 57c. Pinedale: 12c. Rock Springs: 1.84; W. M. S., 88c.; S. S., 32c. Shoshoni: 2.19.

INTEREST—\$1,921.08.

Boston and Lowell: R. R. Div. No. 144, 60. Boston and Maine: R. R. Div. No. 465, 5.25. Cleveland: Trust Co. Div. No. 45, 17.50. New York: Interest, \$1,618.33. Springfield: F. & M. Ins. Co. Div., 20. The Chi., Rock Is. & Pac. Ry. Co., Int. 4% Bond, 200.

LOANS REFUNDED—\$6,323.13.

Fueblo, Colo.: Pilgrim, 50. East Norwalk, Conn.: 125. Cobden, Ill.: 200. Chicago, Ill.: Waveland Ave., 200. Stuart, Iowa: First, 200. Mason City, Iowa: 500. Springfield, Mass.: 500. Worcester, Mass.: Pilgrim, 2,000. Thompsonville, Mich.: 30. Glenwood, Minn.: 350. Minneapolis, Minn.: Vine, Bal., 555.50. Moorhead, Minn.: First, 300. Sedalia, Mo.: First, 250. Haworth, N. J.: 150. Schenectady, N. Y.: Pilgrim, 250. Watervliet, N. Y.: Swedish, 80. Lima, O.: 25. Newark, O.: First, Bal., 150. Portland, Ore.: First, 182.63. Seattle, Wash.: Queen Anne, 75. Two Rivers, Wis.: 150.

INT. ON CHURCH LOANS—\$813.75.

Texarkana, Ark.: 6. Little Rock, Colo.: 500. Mason City, Iowa: 35. Springfield, Mass.: 20. Glenwood, Minn.: 44.50. Utica, N. Y.: Plymouth, 56.25. Salem, Ore.: First, 12. Redfield, S. D.: 22. Austin, Tex.: 90. Spokane, Wash.: Swedish, 28.

ANNUITIES—\$2,000.

Massachusetts: Miss L. G. P., 500; Mrs. A. F. S., 1,500.

MISCELLANEOUS—\$42.05.

Coal Bluff, Ind.: 24. Denver, Colo.: From Bicksler, Dana Bennet and Blount. Refund

of Costs in re Peoples Tabernacle, 6. Her-mose, S. D.: Rec'd for Ins., 12.05.

FOR PARTICULAR CHURCHES.

OHIO—\$52.01.

Oberlin: 1st, for Second Church, 52.01.

FOR PARSONAGE BUILDING.

ARIZONA—\$5.25.

Prescott: 5.25.

SOUTHERN CALIFORNIA—\$75.00.

Calexico: On loan, 20. Chula Vista: On loan, 25. Rialto: 1st, on loan, 30.

COLORADO—\$90.00.

Denver: 2nd, on loan, 65. Lafayette: 25.

CONNECTICUT—\$250.00.

Naugatuck: 20. New Haven: Dan. Evan. Free, 80; Dwight Pl. C. E., 10. New London: Mrs. C. Chappell, 50. No. Granby: Swedish, on loan, 25. Oakville: On loan, 65.

GEORGIA—\$40.00.

Columbus: 40.

IDAHO—\$10.00.

Westlake: On loan, 10.

ILLINOIS—\$185.00.

Harvey: On loan, 75. Marseilles: Mrs. L. W. W. A. Adams, 25. Moline: On loan, 25. West Pullman: 1st, on loan, 60.

IOWA—\$178.00.

Davenport: Berea, on loan, 120. Hawarden: 1st, on loan, 50. Popejoy: 8.

KANSAS—\$60.00.

Alton: On loan, 30. Wellington: On loan, 30.

MASSACHUSETTS—\$10.00.

Interlaken: Ch. Supply, 10.

MICHIGAN—\$145.00.

Grand Ledge: On loan, 120. Redridge: On loan, 15. White Cloud: On loan, 10.

MINNESOTA—\$378.73.

Biwabik: 1st, on loan, 30. Minneapolis: Vine, on loan, 348.73.

MONTANA—\$25.00.

Wibaux: On loan, 25.

NEW HAMPSHIRE—\$25.00.

Newbury: Mrs. E. C. Hay, 25.

NEW YORK—\$90.00.

Batavia: Mrs. L. C. Patterson, 20. New York: Mrs. Julia Billings, 50; Mrs. M. L. Roberts, 20.

NEBRASKA—\$37.60.

Ogallala: 12.60. Beemer: 25.

NO. DAKOTA—\$70.00.

Abercrombia: 10. Medina: 30. Hillsboro: 30.

OHIO—\$30.00.

Cleveland: Archwood, 5. Springfield: La-gonda Ave., on loan, 25.

OREGON—\$70.00.

Ontario: 1st, on loan, 70.

PENNSYLVANIA—\$100.00.

Mahanoy City: On loan, 75. Reading: Mrs. V. Knaap, 25.

SO. DAKOTA—\$87.50.

Pleasant Valley: On loan, 15. Redfield: 50. Running Water: 22.50.

UTAH—\$112.50.

Provo: On loan, 112.50.

VERMONT—\$9.00.

Chelsea: 5. Vergennes: 4.

WASHINGTON—\$157.50.

Beach: On loan, 10. Spokane: Swedish Tab., on loan, 100. Sunnyside: 1st, 30. Touchet: 17.50.

WYOMING—\$40.00.

Buffalo: On loan, 40.

TOTALS.

Receipts for Church Building.....\$18,909.10

Receipts for Particular Churches.... 52.01

Receipts for Parsonage Building.... 2,281.08

TOTAL RECEIPTS FOR THE MONTH\$21,242.19

Congregational Education Society

S. F. Wilkins, Treasurer - 14 Beacon Street, Boston, Mass.

Receipts for July, 1911

MAINE—\$83.37.

Bangor: 1st, 9.42. Brewer: 1st, 2.68. Cumberland Mills: Warren, 50. Farmington: 1st, 7. Hampden: 1.80. Westbrook: 3.10. Winslow: 4.60. Woodfords: 4.77.

NEW HAMPSHIRE—\$151.44.

Bennington: 8.57. Claremont: 4.42. Kingston: 4. Laconia: 11. Manchester: Franklin St., 20. Northwood Center: 5.70. Orfordville: 1.75. Portsmouth: North, 91. Somersworth: 1st, 5.

VERMONT—\$62.63.

Barre: 5.69. Brandon: 4.42. Brattleboro: 3.85. Orwell: 1st, 16.80. Pittsford: 16.82. Rupert: 5.05. Wells River: 10.

MASSACHUSETTS—\$2,407.63.

Abington: 1st, 7.80. Amesbury: Union, 2.10. Andover: Free Christian, 25. Athol: Evangelical, 18.76. Blandford: 5.80. Boston: Roxbury, Elliot, 4.52; Dorchester, 2nd, 31.71; Jamaica Plain, Cent. S. S., 10; Charlestown, Winthrop, 1.65; So. Boston, Phillips Chapel, 1.50; Brighton, 6.85; W. M. A., 25; Friend, 1.500. Bradford: 1st, 9.47. Braintree: 5.95. Brockton: Wendell Ave., 8. Brookline: Harvard, 88.14. Cambridge: Pilgrim, 13.40. Chelsea: 1st, 12. Chicopee Falls: 4.59. Cummington: Village, 4.33. Everett: Mystic Side, 6.89. Framingham: Pim. S. Home Dept., 5. Haverhill: Central, 6.59; Riverside Mem'l, 5. Holden: 2.47. Holliston: 1st, 7. Holyoke: 1st, 25.70. Lenox: 10.71. Leominster: Y. P. S. C. E., 3.15. Lowell: Kirk St., 24.50. Mansfield: Orthodox, 13.02. Methuen: 1st, 30.59. Mills: Ch. of Christ, 2.02. Needham: 1st Evan., 3.80. New Bedford: Centre North, 12.43. Newton: Elliot, 55. Newton Centre: 1st, 8.30. North Adams: 42; 1st, S. S., 10. Wilbraham: Grace, 5.47. Pittsfield: South, 13.67. Plymouth: Ch. of Pilg., 10. Plympton: 5.50. Shrewsbury: 16.50. Southampton: 5. So. Egremont: 1.90. Springfield: 1st, 12.42; South, 4.25; Park, 17.28. Taunton: Winslow, 10.34. Waltham: 1st, 7. Ward Hill: 1.02. Wellesley Hills: 1st, 4.02. West Barnstable: 2. West Boylston: 1st, 6. Westford: 1st, 29.47. Westminster: 1st, 3.54. Whitman: 1st, 3.76. Williamsburg: 1st, 12. Woburn: 1st, 70. Worcester: Piedmont, 90; Pim., 7.73. Upton: 1st, 2.84. Uxbridge: 1st, 5.18.

RHODE ISLAND—\$6.23.

Central Falls: 6.23.

CONNECTICUT—\$161.39.

Ashford: 40c. Centerbrook: 1. Cromwell: 1st, 8.74. Danielson: Westfield, 6.47. Eastford: 2. Granby: South, 7. Meriden: Center, Friends, 25. North Haven: 29.81; S. S., 13.57. Norwich: 2nd, 8.43. Old Saybrook: 7.92. South Glastonbury: 2.53. Southington: 1st, 4.25. Stafford Springs: 17.78. Trumbull: 3. Watertown: 1st, 18.36. Westminster: 2. Windsor: 1st, 3.13.

NEW YORK—\$206.19.

Brooklyn: Ch. of Pilgrims, 71.49; Parkville, 5.57; Ocean Ave., 8.25. Copenhagen: 5. Flushing: 1st, 22. Jamestown: 1st, 65. Kiantone: 2. Newburgh: 1st, 3. Phoenix: 1st, 1.75. Salamanca: 2.36. Walton: 1st, 16.77. Woodville: Friend, 3.

NEW JERSEY—\$20.00.

Glen Ridge: 10. Newark: Belleville Ave. S. S., 10.

PENNSYLVANIA—\$55.25.

Allegheny: 1st, 3.50. Kane: 5.50. Lansford: 30; S. S., 16.25.

DISTRICT OF COLUMBIA—\$36.43.

Washington: 1st, 36; Plymouth, 43c.

WEST VIRGINIA—\$4.78.

Huntington: 1st, 4.78.

FLORIDA—\$8.87.

St. Petersburg: 6.87. Lake Helen: Wm. Aux., 2.

ALABAMA—\$1.11.

Trinity: 1.11.

TEXAS—\$3.42.

Dallas: Central, 3.42.

OHIO—\$222.35.

Akron: 1st, 53.68. Centennial: 25c. Chardon: 3. Cincinnati: Columbia, 3. Cleveland: 1st, 3.66; Mizpah, 5. Columbus: 1st, 22.50; Plymouth, 8.40; Eastwood, 6. Elyria: 1st, 30. Isle St. George: 90c. Mallet Creek: York, 2.89. Mansfield: Mayflower, 5. Oberlin: 1st, 36.40; 2nd, 21.17. Rootstown: 3.40. Sandusky: 1st, 2.59. Shandon: 6.48. Toledo: Washington St., 4.03. Wayland: 4.

INDIANA—\$72.47.

Indianapolis: 1st, 4. Terre Haute: 1st, 3.47. Woman's Home Miss'y Union, 65.

MICHIGAN—\$38.50.

Detroit: No. Woodward Ave., 20.43. Grand Rapids: 2nd, 13. Lansing: Pilg., 2. Parma: Friend, 1. Royal Oak: 2.07.

ILLINOIS—\$382.07.

Atkinson: 1.25. Aurora: New England, 12.50. Chicago: Leavitt St., 13.92; Warren Ave., 12.57; Pilgrim, 9.45; Garfield Park, 6. Dundee: 1st, 15.65. Gridley: 5. Highland: 1st, 3. Huntley: 2. Lyonsville: 7. Payson: 14.56; Friend, 200. Rockefeller: Joenhoe, 6.67. Seward: 6.25. Sherrard: 2. Sterling: 1st, 19.50. Wayne: 4.25. Western Springs: 1st, 9.04. Winnebago: 4. Woman's Home Miss'y Union, 27.46.

MINNESOTA—\$560.10.

Claremont: 55c. Minneapolis: Pilgrim, 4.24. Montevideo: Friends, 532.50. Plainview: 5. Rochester: 9.60. St. Paul: Plymouth, 8.21.

IOWA—\$43.93.

Denmark: 12. Glenwood: 2.95. Lewis: 8. Mitchellville: 1.25. Webster City: 5.09. Winthrop: 5.43; Boys' S. S. Class, 2.30. Woman's Home Miss'y Union, 6.91.

MISSOURI—\$44.81.

Lebanon: 13.70. St. Joseph: Tabernacle, 31.11.

KANSAS—\$10.00.

Hutchinson: 5. Kensington: 3. Osborn: 2.

COLORADO—\$32.50.

Boulder: 1st, 15. Denver: Ohio Ave. S. S., 15; 3rd ch., 2.50.

SOUTH DAKOTA—\$5.46.

Aberdeen: 5.46.

NEBRASKA—\$1,500.

North Loup: Friend, 1,500.

MONTANA—\$3.50.

Dodson: 1. Foster: 1. Great Falls: 1.50.

WYOMING—\$11.01.

Big Horn: 1st and S. S., 96c. Big Piney: 17c. Boulder: 9c. Cheyenne: W. M. S., 2.57. Dayton: 50c. Douglas: 1.98; W. M. S., 30c. Manville: 44c. Pinedale: 9c. Rock Springs: S. S. and ch., 1.62; W. M. S., 66c. Shoshoni: 1.63.

WASHINGTON—\$2.00.

Rosalia: 1. Sutton: 1.

OREGON—\$59.21.

Huntington: 1. Woman's Home Miss'y Union, 58.21.

CALIFORNIA—\$20.00.

Bakersfield: 1st, 15. Cottonwood: 1. Fresno: 1st, 2. Martinez: 2. Total, \$6,219.65.

The Congregational Sunday-School and Publishing Society

Henry T. Richardson, Treasurer - Congregational House, Boston, Mass.

June, 1911

ALABAMA—

Kymulga: S., 2. Montgomery: S., 5.71. Total, \$7.71, which is C. D. Coll'ns.

ARIZONA—

Tombstone: 15.

NORTHERN CALIFORNIA—

Adin: S., 9. Alturas: C. & S., 2.75. Benicia: S., 3.50. Berkeley: First, 22.50. Fruitvale: C. & S., 7.72. Glen Ellen: 8.31. Haywards: C. & S., 10. Lewiston: S., 4.39. Little Shasta: S., 7. Murphy's: S., 5. Oroville: C. & S., 25. Paradise: C. & S., 7.50. Petaluma: S., 30. Porterville: S., 9.30. Rio Vista: S., 10. Saratoga: C. & S. & C. E., 22.50. Supplies, 25c. Friend, 2. Collection, 5.45. Total, \$192.17, of which \$8.31 is C. D. Coll'ns.

SOUTHERN CALIFORNIA—

Heber: S., 6.50. Hyde Park: S., 10. Norwalk: S., 5.26. Total, \$21.76, of which \$18.50 is C. D. Coll'ns.

COLORADO—

Buena Vista: C. & S., 7. Highlandlake: First S., 6.18; Victor S., 3.19. Lafayette: S., 5.50. Loveland: First German C. & S., 9. Sedgwick: 4.50. Friend, 1.00. Total, \$36.37, of which \$21.87 is C. D. Coll'ns.

CONNECTICUT—

Ashford: S., 3. Avon: S., 6.52. Berlin: Second C. & S., 40.04. Bolton: S., 3.50. Bridgeport First, 29.65; Second S., 14.51; Black Rock S., 6; S., 4.45; West End S., 12.96. Bristol: 26. Brooklyn: S., 8.08. Clinton: S., 10; S., 5. Columbia: 9.48. Cornwall: West S., 5.50. Cromwell: 1.50; S., 12.42. Derby: First S., 10. Eastford: S., 5.63. East Granby: S., 8.54. East Haddam: 9.81. East Hartland: C. & S., 5. East Windsor: 11.68. East Woodstock: S., 50c. Ellington: S., 16.50. Ellsworth: C. & S., 5. Exeter: 3.72. Falls Village: 10. Goshen: Lebanon S., 6.05. Griswold: S., 4. Haddam: 4. Hadlyme: S., 4.30. Higganum: S., 5. Huntington: 10. Ivoryton: 10.30; S., 8.06; B. L. C., 10. Kent: 1.57. Lebanon: S. Ledyard: S., 4.44. Mansfield Center: S., 6.90. Marlboro: S., 2.93. Middle Haddam: S., 4.25. Milford: First, 23. Montville: S., 3.56. Mystic: S., 16. Nepaug: 6.75. New Britain: Stanley Mem'l S., 9.01. New Fairfield: S., 5. New Hartford: S., 14.30. New Haven: United, 60; Dixwell Ave. S., 4.46; Grand Ave., 17.84. Newington: S., 5.04. New London: First, 14.27. New Milford: C. & S., 21.95. New Preston: S., 10.57. Newtown: W. S., 13. Norfolk: C. & S., 35.22. North Branford: S., 2.41. North Stamford: S., 3.10. Oxford: 2.30. Plainfield: 12. Ridgefield: S., 14.43. Roxbury: S., 5. Scotland: S., 6.34. Somers: 9.10. Southington: S., 4.39. South Lyme: 2. South Manchester: Center, 20. Southport: 33.54. Stafford: West, 2. Staffordville: 2. Stonington: First, 25. Stratford: S., 15. Thompson: 11.02. Torrington: Torrington S., 10; French S., 2.75. Trumbull: S., 6.70. Unionville: 8.19. Washington: S., 22.40. Westbrook: S., 10. West Hartford: S., 23.34. Weston: S., 5.15. White-nayville: S., 2.35. Wilton: S., 10. Windsor: 2.85. Winsted: First S., 30.93. Undesignated, W. M. S., 24.89. Total, \$963.94, of which \$452.10 is C. D. Coll'ns, and \$37.89 is received through W. H. M. U.

FLORIDA—

Lake Helen: S., 10. Mary Esther: S., 2.29. Melbourne: 3.50. St. Petersburg: S., 5.95. Total, \$21.74, of which \$18.24 is C. D. Coll'ns.

GEORGIA—

Nichols: 1. Friend, 1.50. Total, \$2.50.

IDAHO—

Hope: S., 7. Kellogg: 10. Total, \$17.00, of which \$7.00 is C. D. Coll'n.

ILLINOIS—

Anawan: 3.33. Aurora: New England S., 10.72. Buda: W. S., 4. Bureau: S., 24.22. Canton: S., 17. Carpentersville: S., 11.20. Chebanse: W. S., 5. Chicago: Waveland Ave., 4; Forest Glen S., 4.27. Chillicothe: 8.53; S., 10. Decatur: 11.25. Downer's Grove: C. & S., 14. Dundee: S., 50. Dupu: S., 2.84. Farlow's Grove: S., 3.05. Galva: 11. Geneseo: W. S., 4. Glen Ellyn: W. S., 3. Griggsville: Y. L., 2. Harvey: 4.80. Ivanhoe: 5.53. Lacon: 5. La Grange: S., 52.20. Mayfield: 8.30. Morton: Y. L., 1. Oneida: Y. L., 6. Peoria: First, 17.50; Second S., 3.25. Pittsfield: Y. L., 75c. Plymouth: S., 2.26. Rockford: Second: Y. L., 2. Sandoval: 8.60. McMillen Memorial Fund—Illini: 5.30. Lyonsville: S., 4.07. Wilmette: W. S., 6. Friend, 10. Total, \$345.97, of which \$250.55 is C. D. Coll'ns and \$30.37 is received through W. H. M. U.

INDIANA—

Pole: Y. L., 1. Terre Haute: First, 12. Total, \$13.00, of which \$1.00 is received through W. H. M. U.

IOWA—

Avoca: 6.26. Blencoe: S., 2.50. Bondurant: S., 6. Bradford: S., 2.70. Clarion: 16; S., 7.86. Clay: S., 5.50. Des Moines: Plymouth, 9.93; Pilgrim S., 4.50. Galt: S., 3. Gaza: 2.58; S., 5. Grinnell: W. S., 42c. Hawarden: 16.11. Humeston: 7.19. Keosauqua: S., 10.60. Linn Grove: S., 3. McGregor: S., 13.32. Miles: 4.27; S., 5.38. Mitchell: S., 6.22. Monona: S., 4. Montour: 10. Muscatine: First S., 14.84. Nashua: S., 11.94. Ogden: C. & S., 7. Orchard: S., 8.40. Ottumwa: First S., 10.34. Perry: S., 5.71. Polk: S., 5.60. Rock Rapids: S., 10. Sheldon: S., 12.30. Friend, 2.50. Total, \$240.97, of which \$71.88 is C. D. Coll'ns and 42c. is received through W. H. M. U.

KANSAS—

Anthony: S., 3. Chapman: C. & S., 6. Fairview: C. & S., 6.03. Gaylord: C. & S., 5. Haven: C. & S., 7. Hutchinson: C. & S., 7.30. Kirwin: S., 6.50. Maize: C. & S., 9. Milford: S., 3.71. Mound City: C. & S., 3.50. Oneida: C. & S., 3. Parsons: S., 3. Partridge: C. & S., 8.04. Sedgwick: C. & S., 6.90. Strong City: C. & S., 1.88. Topeka: Seabrook C. & S., 6.33. Willard: C. & S., 1. Total, \$87.19, which is C. D. Coll'ns.

LOUISIANA—

New Orleans: University S., 4.02. Rose-land: S., 14.40. Total, \$18.42, which is C. D. Coll'ns.

MAINE—

Alfred: 5. Ashland: 5.40. Auburn: Sixth St., 62c. Belfast: First S., 3. Benton Falls: 1.50. Bluehill: 6. Brewer: South S., 5. Bridgton: S., 5. Denmark: S., 1. Freeport: South S., 4.25. Gorham: S., 11.43. Hallowell: 6.73. Harpswell: S., 4.11. Lewiston: Pine St., 6. Machias: S., 2.83. Millinocket: S., 9. Newfield: West S., 2.35. Orono: S., 4.20. Portland: West C. & S., 8. Presque Isle: 5. Sandy Point: S., 2. Warren: 12. Waterville: 11.34. Total, \$121.76, of which \$62.21 is C. D. Coll'ns.

MASSACHUSETTS—

Abington: S., 3. Agawam: Feeding Hills S., 5. Amherst: South C. & S., 6.25. Andover: Ballardvale S., 11.79. Becket: North, 5.20. Bernardston: S., 5.07. Beverly: Washington

St. 5. Billerica: S., 11.42. Boston: Dorchester, Second, J. J. A., 100; Roxbury, Eliot, 27.20; Neponset, Trinity S., 10.04; Roxbury, Imman., Walnut Ave., 352.06; East, Baker S., 6.64. Boxboro: S., 4.61. Boxford: First C. & S., 14.75. Cambridge: First Evang. S., 15. Canton: S., 26.27. Charlemont: East, 2.55. Chester: First S., 14.04; Second, 2.70. Chicopee: First S., 1.71. Colerain: 6. Concord: Trinitarian, 18.72. Cummington: 4.32; West S., 1.25. Danvers: Maple St., 52. Dartmouth South: C. & S., 7. Douglas: S., 6. Dudley: S., 10. Duxbury: S., 2.34. East Bridgewater: 16.50; S., 3.75. Easthampton: First S., 15.90. East Longmeadow: S., 6.05. East Otis: S., 88c. Essex: S., 9.23. Everett: Courtland St. C. E., 3. Fall River: First S., 23.09; Central, 26.91. Fitchburg: Rollstone: 8.46; German S., 5. Gardner: S., 6. Grafton: S., 10.68. Granby: 2.37; S., 6.75. Greenfield: Second, 16. Hadley: First, 93c. Hamilton: S., 5. Hampden: 2.28. Harvard: C. & S., 7.71. Haverhill: West S., 5.28. Hawley: West S., 3.38. Holden: 9.25; S., 11. Hudson: 17. Hyde Park: Clarendon Hills, 4. Ipswich: Linebrook C. & S., 7.50. Lawrence: Lawrence St. S., 15.60. Lee: S., 61. Littleton: 11. Ludlow Center: 6. Lynn: North S., 7.67. Marblehead: S., 25.66. Medford: West, 8.42; Union S., 10. Medway: Village S., 5. Melrose: 31.20. Middlefield: C. & S., 6. Millbury: Second, 11.80. Natick: 20. New Bedford: Trinitarian S., 16.83. New Marlboro: Southfield, 2.50; Mill River C. & S., 9.82. Newton: First, 85.52; Friend, 5; Eliot S., 45.17; North S., 1.00; Newtonville, 25. Norwood: Jr. & Prim, Dept., 25. Orange: North S., 1.75. Otis: S., 4.31. Palmer: Second, 10.62. Paxton: S., 3.46. Petersham: S., 55.07. Quincy: Wollaston S., 23.95. Rockport: First, 7; S., 7.03. Royalston: South S., 7.15. Salem: Tabernacle S., 22.13. Sandisfield: S., 4.50. Sharon: C. & Soc., 35.44. Shelburne Falls: C. & S., 35. Shirley: S., 8. Somerset: 1.47. Somerville: Highland, 1.65. Southamp-ton: S., 4.35. Southboro: S., 7.93; Southville S., 3.50. South Hadley: 9.56. South Hadley Falls: S., 7.69. Springfield: South S., 2. Sterling: S., 4. Taunton: Trinitarian, 19.07; Winslow S., 10.18; Union, 1.50. Templeton: S., 5.60. Topsfield: 8.18. Tyngsboro: S., 5.09. Uxbridge: S., 3. Ware: East S., 7.07. Webster: S., 17. Wellesley Hills: 7.47. Wenham: 4.55. Westfield: Second, 20. West Newbury: First S., 2.52. West Springfield: First C. & Soc., 26. Weymouth: Pilgrim, Prim, Dept., 1.00. Wihbraham: 6.25. Williamsburg: 16.22. Williams-ton: White Oaks C. & S., 2.70. Winchester: First, 40; S., 20.75. Woburn: North, 16. Worcester: First, 100. Wrentham: 10. W. H. M. A. of Mass. and R. I., 150. Friends, 2. Total, \$2,175.73, of which \$763.36 is C. D. Coll'ns, and \$150.00 is received through W. H. M. A.

MICHIGAN—

Ada: First S., 4.60. Allendale: S., 11.04. Alpine: S., 9.93. Ann Arbor: 10.38. Baldwin: S., 4. Bangor: West S., 5.61. Baroda: S., 1.70. Bellaire: S., 2.46. Breckenridge: S., 10. Bridgman: S., 3. Bronson: S., 4.30. Buckley: S., 3.46. Cadillac: S., 15.13. Calumet: 30. Center Plains: S., 3.50. Charlotte: S., 14.80. Chase: S., 1. Chelsea: S., 13. Chester: S., 1. Chesterfield: S., 3. Chippewa Lake: S., 1.10. Columbus: C. & S., 25.63. Constantine: S., 16.08. Coral: S., 6. Corinth: 6. Crystal: S., 3. Custer: S., 4.60. Detroit: First, 25; Fort St. S., 32.81; Mt. Hope S., 7.85; Boulevard, 31.41; Highland Park, 2.06. Dexter: S., 1.12. Douglas: S., 7. Durand: S., 6.69. Eastlake: S., 4.23. East Lansing: S., 6.94. East Paris: S., 3.06. Essexville: S., 4.50. Frankfort: S., 7.73. Grand Blanc: S., 12. Grand Junction: S., 3. Grand Rapids: First S., 40; South S., 20; Plymouth S., 8.50; East S., 9.88; Wallin Mem'l., 11.40. Greenville: S., 15.85. Honor: S., 5. Hopkins: First S., 3.05. Howard City: S., 4.60. Hubbell: S., 10. Hudsonville: S., 11.50. Imlay City:

S., 25.38. Jackson: First S., 15.55; Plymouth S., 14.35. Lakeview: S., 9. Mattawan: S., 3.12. Memphis: S., 8. Metamora: S., 4.65. Middleville: S., 5.60. Morenci: C. & S., 6. Mulliken: S., 3.07. Muskegon: Jackson St. S., 1.25; Highland Park S., 1.25. New Haven: S., 8. Olivet: 5.85. Onondaga: S., 5. Otsego: 2.04. Ovid: S., 12.67. Pinckney: S., 4.45. Pleasanton: S., 1. Port Sanilac: S., 4.21. Ransom: S., 7.70. Rapid River: S., 17. Redridge: S., 3. Reed City: S., 11.44. Romeo: 25. Roscommon: S., 2.50. Saginaw: First S., 28.05. Sheridan: 7. South Boston: S., 9.75. Utica: S., 4.07. Vernon: S., 4.25. Victor: S., 2. Webster: S., 6.35. Wheatland: S., 4.42. Williamston: S., 3. Ypsilanti: S., 10. Total, \$795.47, of which \$741.20 is C. D. Coll'ns.

MINNESOTA—

Aldrich: 3.25. Belgrade: S., 6.62. Bertha: S., 3.08. Cable: S., 66c. Cannon Falls: First S., 5.79. Center Chain: 60c. Edgerton: 6. Freeborn: S., 2.50. Kasota: S., 3.55. Mantorville: S., 8. Minneapolis: Plymouth, 32.04; 163.36; St. Anthony, 7.38; Bethel S., 91c. Rose Creek: 2.50. St. Paul: Pacific C. & S., 8.36. Smoky Hollow: S., 2.15. Tintah: 3.53. Turtle River: S., 1.19. Tyler: S., 10. Winthrop: S., 5. W. H. M. U., 15.85. Total, \$292.32, of which \$224.13 is C. D. Coll'ns, and \$15.85 is received through W. H. M. U.

MISSOURI—

Green Ridge: S., 10. Joplin: First S., 4. Neosho: 10. St. Louis: First, 10.25; Swedish, 2.55. Total, \$36.80, of which \$16.55 is C. D. Coll'ns.

MONTANA—

Ekalaka: 2.10. Geyser: 5.57. Glendive: 7.50. Hardin: 2. Livingston: 6. Paradise: 8.58. Plains: C. & S., 3. Red Lodge: 15.97. Total, \$50.72, of which \$23.15 is C. D. Coll'ns.

NEBRASKA—

Keystone: S., 3. Norfolk: First C. & S., 58. Scott's Bluff: 3.75. Total, \$64.75, of which \$61.00 is C. D. Coll'ns.

NEW HAMPSHIRE—

Amherst: 2.30. Atkinson: 6.54. Bradford: 1. Brookline: 4. Candia: 4.68. Chester: C. & S., 10. Concord: West, 1.89; 6.22. Conway North: S., 2.45. Dunbar: S., 5. Exeter: First, 10. Fitzwilliam: S., 4.50. Franklin: C. & S., 17. Gilmanton: S., 1.03. Gilsum: C. & S., 4. Greenland: C. & S., 14.20. Hampstead: C. & Soc., 6.83. Haverhill: 4.50. Hill: 2.50. Jaffrey: 2. Keene: First, 20; S., 11.18; Court St. C. & S., 15. Langdon: S., 3.13. Lisbon: S., 6.60. Lyme: 16. Lyndeboro: 9.03. Nelson: S., 5. Northwood Center: 5. Raymond: C. & S., 6. Rollinsford: S., 5. Salem: 3.75. Seabrook & Hampton Falls: 2. Somersworth: S., 10. Stewartstown: S., 3. Tilton: S., 11.29. Weare: North S., 3. Wilton: Second S., 7.25. Wolfboro: S., 12. Total, \$261.87, of which \$123.57 is C. D. Coll'ns.

NEW JERSEY—

Asbury Park: 13.37. Chester: S., 8. Closter: S., 11. Plainfield: S., 10. Verona: 3.72. Westfield: S., 5. Total, \$51.09, of which \$11.72 is C. D. Coll'ns.

NEW YORK—

Antwerp: 9. Baiting Hollow: S., 6.89. Blooming Grove: 15. Bridgewater: S., 6.22. Brooklyn: Clinton Ave., 232; Flatbush, 16.93; Borough Park S., 5; Church of Evangel, 3.40; B. S., 10. Buffalo: Fitch Mem'l., 8. Calverton: S., 2.09. Camden: C. & S., 6.66. Canaan Four Corners: S., 12. Coventryville: S., 5. Deansboro: 6.15. Farmingville: S., 3.56. Franklin: 20.35. Groton: S., 20. Homer: C. & S., 27.23. Lisbon: C. & S., 6.16. Lysander: S., 6.90. Mt. Sinai: 6. New Village: S., 6.15. New York: Armenian, 4.38. Northfield: S., 6. Ogdensburg: S., 8.82. Oswego: C. & S., 6.79. Paris: 5. Pawling: Christ's, 10.84. Pelham: 3. Phoenix: 8. Pulaski: 10. Randolph: S., 10. Riverhead: Sound Ave. S., 31.35. Rushville:

9. Saratoga Springs: New England, 5.26. Savannah: S., 8. Schenectady: United People's, 6.98. Syracuse: Geddes, 5. Utica: Plymouth, 3.16. Wantagh: Mem'l., 6. Warsaw: 17.73. West Winfield: S., 14. White Plains and Vicinity: S., 18. Willsborough: C. & S., 4. Total, \$642.00, of which \$275.00 is C. D. Coll'ns.

NORTH CAROLINA—

Carter's Mills: 1.03. Dudley: S., 3. McLeansville: First, 2. Rockingham: S., 2. Salem: S., 3. Statesville: 2.12. Strieby: S., 2. Total, \$15.15, of which \$12.12 is C. D. Coll'ns.

NORTH DAKOTA—

Amenia: S., 5. Arena: 1.08. Barrie: 5. Bentley: S., 4.25. Bowman: S., 10. Brush Creek: S., 67c. Cole Harbor: 3.75. Crary: W. S., 4. Elbowoods: 75c. Fargo: Plymouth S., 20. Fessenden: First, 17.17. Fort Berthold: 25c. Garrison: S., 8.92. Gascoyne: S., 3.25. Granville: S., 5. Harvey: First, 2.57. Litchville: S., 2.25. Max: S., 1. New Rockford: 12. Oriska: S., 8.50. Plaza: 3.88. Regan: 91c. Shell: 65c. Valley City: First S., 13.12. Wing: 65c. Friends, 47c. Collection, 1.73. Total, \$136.82, of which \$98.13 is C. D. Coll'ns and \$4.00 is received through W. H. M. U.

OHIO—

Alexis: S., 5. Atwater: C. & S., 11.15. Claridon: 6. Cleveland: Euclid Ave., Prim. Dept., 19.53. Collinwood: 11. Gustavus: S., 2.70. Jefferson: S., 25.75. Lodi: S., 10.14. Marblehead: S., 10. Medina: 100. Nelson: S., 3. Newark: First C. & S., 12.58. Newton Falls: 12. Norwalk: S., 8.02. Ridgeville Corners: S., 2.45. Sandusky: 16.84. Saybrook: S., 8. Springfield: First S., 9.50. Toledo: Central, 7.33. B. S., 25. Marian Lawrence S., 100. Twinsburg: S., 5.57. Unionville: 10. Wayland: 5.13. West Millgrove: 37c. Youngstown: Plymouth, 15. McMillen Memorial Fund—Chatham: S., 5. Total, \$447.06, of which \$198.39 is C. D. Coll'ns.

OKLAHOMA—

Alpha: S., 2.93. Altona: S., 2.65. Bethel: S., 3. Binger: S., 7. Breckenridge: S., 3.69. Cashion: S., 3. Gage: 7.59. Harmony: S., 2.35. Hennessey: S., 5.60. Jennings: 8. Mt. Hope: S., 2.62. Oklahoma City: Harrison Ave. S., 13.55. Oktaha: C. & S., 8. Otter Creek: S., 5. Perkins: S., 10. Pleasant View: S., 3.15. Vitum: Mem'l., S., 94c. Willard: S., 3.40. Friend, 1. Total, \$93.47, of which \$84.47 is C. D. Coll'ns.

OREGON—

Table Rock: S., 17.25. Friend, 3. Total, \$20.25, of which \$17.25 is C. D. Coll'n.

PENNSYLVANIA—

Arnot: S., 2. Braddock: First S., 11.50. Johnstown: S., 12.40. Monterey: S., 3.55. Pittsford: West, 3.20. Smithfield: East S., 6.40. Susquehanna: S., 5.33. Taylor: S., 3.88. Total, \$48.26, of which \$35.63 is C. D. Coll'ns.

RHODE ISLAND—

Central Falls: S., 21.51. Pawtucket: Park Place B. S., 25.56. River Point: S., 5. Westerly: Pawcatuck S., 12.40. Woonsocket: S., 12.26. Total, \$76.73, which is C. D. Coll'ns.

SOUTH DAKOTA—

Academy: 4.70. Bonesteel: S., 5.02. Bon Homme: 2.25. Clearlake: S., 10.32. Cottonwood: S., 3.13. Hudson: S., 5. Kismet: S., 1. Lane: S., 3. Redig: S., 3. Springfield: 3.75. St. Onge: C. & S., 7.25. Valley Springs: S., 17.95. Wekota: S., 7.30. W. H. M. U., 71.49. Total, \$145.16, of which \$55.67 is C. D. Coll'ns and \$71.49 is received through W. H. M. U.

TENNESSEE—

La Follette: College Hill S., 3. Nashville: Union, 10. Total, \$13.00.

TEXAS—

Clovis: S., 1.23. Corpus Christi: S., 4. Dallas: Central, 3.55. Farwell: 2. Fort Worth: S., 6.50. Friona: S., 6.32. Sherman: S., 4.70. Total, \$28.30, of which \$26.30 is C. D. Coll'ns.

UTAH—

Provo: 7.90. Robinson: S., 2. Salt Lake City: Phillips S., 17. Total, \$26.90, of which \$19.00 is C. D. Coll'ns.

VERMONT—

Berkshire: East S., 7.50. Berlin: S., 10.31. Brandon: 10. Brookfield: First, 5.14. Burlington: First, 60. Cabot: S., 11. Cornwall: S., 10. Craftsbury: North, 4.80. Dorset: S., 20; East, 3. Glover: S., 11.42. Greensboro: S., 7. Hinesburg: S., 5. Irasburg: 6. Johnson: C. & S., 9.62. Leicester: S., 1. Lyndon: 1.95. Northfield: S., 5.32. Pittsfield: S., 2.50. Royalton: C. & S., 7.50. Rupert: 7.76. St. Johnsbury Center: 2.26. Sharon: S., 3.70. Springfield: 23.18. Theftford: North, 4.06. Vershire: S., 2.50. Waterford: 48c. Westminster: West S., 6.91. Total, \$249.91, of which \$101.84 is C. D. Coll'ns.

WASHINGTON—

Allyn: S., 3.73. Anacortes: S., 10. Avondale: S., 6.50. Beach: S., 6. Beverly: 3.51. Eagle Harbor: S., 18.62. Kelley Lake: S., 4. Lewiston: S., 13.25. Lowell: S., 7. Meyers Falls: S., 60c. Odessa: Pilgrim, 30c.; Hoffnungsberg, 5. Friedensfeld, 1.30; Zoar, 1.30. Pleasant Prairie: S., 4.75. Ritzville: Zion, 6.50; Immanuel, 60c.; Salem, German, 30. Rosedale: S., 3.50. Roy: S., 15. Seattle: Oak Lake S., 3.50; Bayview S., 3; Fairmount S., 10. Spokane: Corbin Park S., 9.16. Stellacoom: S., 10. Sultan: S., 2.20. Tacoma: Alki S., 4. Wallula: S., 7.25. Washougal: S., 10.65. Supplies, 4.86. Total, \$206.08, of which \$152.71 is C. D. Coll'ns.

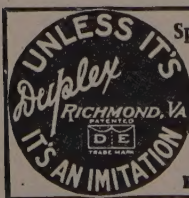
WISCONSIN—

Baraboo: 11; S., 9. Farview: 51c. Milwaukee: Bethlehem, 3.88. Prescott: 10.52; C. E., 3. Rhinelander: 18. Superior: Hope, 97c. Anonymous, 25. Pulpit Supply, 4.01. Total, \$85.89, of which \$28.52 is C. D. Coll'ns.

INCOME—

Interest on deposit.....\$54.39
Total for the month, \$8,123.62, of which \$4,168.47 is C. D. Coll'ns and \$311.02 is received through W. H. M. U.

During the month the Society has aided 92 schools of which 29 were newly organized.



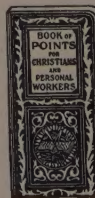
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SIXTY-FIFTH ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION

New First Congregational Church, Chicago, Ill., Oct. 17-18-19, 1911

The closing sessions of the meetings of four societies.

Systematic and proportionate giving through Apportionment Plan presented by prominent leaders of the laymen.

Many missionaries from far-reaching fields will speak.

Experts on social and philanthropic questions will discuss these questions.

Quartet of Jubilee Singers will render the quaint Folk Songs of their race.

A Social Hour in which missionaries of the present and past, Executive Committee, pastors, officers and all interested will meet informally and exchange greetings, will be an interesting feature of the convention.

Open session for the transaction of the important business of the Association.

Special attention given to endowment of chartered institutions.

The Sixty-fifth Annual Meeting of the American Missionary Association will be a great rally in the interests of patriotism, philanthropy, missions, education and religion.

It is a delegate convention of the churches, local conferences and associations for the transaction of large business and the consideration of important problems.

No contributing church should fail to elect its delegates at an early day, each church being entitled to pastoral and two lay delegates. Life members are urged to attend. Has your church contributed to the A. M. A. this year?

ANNUAL MEETING COMMITTEES

GENERAL COMMITTEE: Rev. F. N. White, *Chairman*,
1822 Warren Avenue, Chicago, Ill.

PUBLICITY COMMITTEE: Rev. W. E. Barton, *Chairman*,
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